ÆSOPI FABULÆ ANGLO-LATINÆ;

Quarum ſingulæ in diſtinctas ſuas Periodos, numericis characteribus annotatas, ita dividuntur;

Ut in eiſdem tranſcribendis & tranſferendis exercitati Pueruli, non modò Regulas quaſcunque Grammaticas accuratiùs intelligant; ſed et aptam verborum Compoſitionem, atque Idiomata utriuſque Linguæ fæliciùs proſequantur, atque imitentur.

A *Carolo Hool*, in Artibus M. è Coll. Linc. Oxon, privatæ Scholæ Grammaticæ Inſtitutore, in ædibus Quadrantrariis Lorhburienſibus, haud ita procul à Byrſa regali, apud *Londinates*.

LONDINI,
Excudebat *Guil. Wilſon* pro Societate *Stationariorum*. 1657.

ÆSOP'S FABLES, English and Latine.

Every one whereof is divided into its distinct periods, marked with Figures;

So that little children being used to write and translate them, may not onely more exactly understand all the Rules of Grammar but also learn to imitate the right Composition of Words, and the proper forms of Speech, belonging to both Languages.

By *Charles Hoole*, Mr. in Arts, *L. C. Oxon*; and Teacher of a private Grammar School, in the *Token-house* in *Lothbury*, near the Royall *Exchange*, *London*.

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ÆSOPI FABULÆ ANGLO-LATINÆ;

Quarum singulæ in distinctas suas Periodos, numericis characteribus annotatas, ita dividuntur;

Ut in eisdem transcribendis & transferendis exercitati Pueruli, non modò Regulas quascunque Grammaticas accuratiùs intelligant; sed et aptam verborum Compositionem, atque Idiomata utriusque Linguæ fæliciùs prosequantur, atque imitentur.

A *Carolo Hool*, in Artibus M. è Coll. Linc. Oxon, privatæ Scholæ Grammaticæ Institutore, in ædibus Quadrantrariis Lothburiensibus, haud ita procul à Byrsa regali, apud *Londinates*.

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Deſ. Eraſmi Adag. Chiliad 2. Centur. 6.

Οὐδὲ τὸν Αισωπον πεπαίηκας. i. Nè *Æſopum quidem triviſti*. De vehementer ſtupidis & imperitis. Nam antiquitus *Æſôpi* fabellas etiam vulgus Idiotarum tenebat. Has igitur qui non legiſſet, nihil ſcire videbatur.

ÆSOPS FABLES
Englisth and Latine.

1. *Of the Cock.*

1. A *Cock as he* turn'd over a dunghill, found a Pearl: *saying, Why do I find a thing so bright?*

2. *If the jeweller had found it*, none would have been more glad than hee, as being one *that could tell the worth of it.*

3. It is indeed of no use to me, nor doe I much valew it: nay truly, I had rather have a barley corne then all the Pearls in the world.

4. *The Morall. Vnderstand by the* Pearl, *Art and Wisdome: and by the* Cock, *a* doltish man and one that is given to pleasure.

5. *Neither do blockish people love the liberall Arts, seeing* they know not the use of them; nor a voluptuous person, because he delighteth onely in pleasure.

2. Of the Woolf and the Lamb.

1. A *Woolf, drinking* at a Spring-head, *saw a Lamb drinking* a great way below.

2. *He ranne to it, and chid the Lamb because it* muddied the Spring.

3. *The Lamb trembled, and humbly besought him, that hee would* spare an Innocent.

4. *Saying, that hee, because he dranke* a great way below, *could not indeed muddie the woolv's drinke*, much lesse *would hee.*

5. *The Woolf rail's aloud on the contrary*: Thou varlet, thou hadst as good do nothing: thou art alwayes opposing me, thy sire, thy dam, and all thy kind whom I cannot abide to see, do what they can to crosse mee.

6.

ÆSOPI FABVLÆ

Anglo-Latinæ.

1. De Gallo gallinaceo.

1. GAllus gallinaceus, dum *vertit ſtercorarium offendit gemmam* : Quid, inquiens, rem ſic nitidam reperio ?

2. Si gemmarius reperiſſet, *nihil eſſet eo lætius, ut qui* pretium ſciret.

3. *Mihi quidem nulli eſt uſui*, nec *magni æſtimo* : *imò equidem, omnibus gemmis granum hordei malim.*

4. Morale. *Per* gemmam, *Artem Sapientiamque intelligè* : *per* gallum, *Hominem* ſtolidum *et* voluptuarium.

5. *Nec ſtolidi artes liberales amant, cùm uſum earum peſciant ; nec voluptuarius*, quippe *cui una placeat voluptas.*

2. De Lupo, et Agno.

1. LUpus, ad caput fontis *bibens*, *videt* agnum procul infrà *bibentem.*

2. *Accurrit*, agnum *increpat*, *quòd* turbârit fontem.

3. *Trepidare agnus*, *ſupplicare*, *ut* parcat innocenti.

4. Se, quando *longè infra* biberit, potum *lupi* nè potuiſſe quidem turbare, *nedum* voluiſſe.

5. [illegible]rà intonat : *Nihil agis*, ſacrilege, *ſemper [illegible]bes* : pater, mater, omne tuum *inviſum* genus, *ſedulo mihi adverſatur.*

6. I will puniſh thee to-day.

7. *Mor.* It is an old ſaying: It is an eaſie thing to find a ſtick to beat a dog with.

8. *A great man, if he liſt to hurt, doth ſoon take an occaſion to hurt.*

9. *He hath offended ſufficiently, that could not reſiſt.*

3. *Of the Mouſe and the Frog.*

1. A *Mouſe* made War *with a Frog.*
2. They fought *for the Command of the Fen.*
3. *The* fight *was* eager and hazzardous.
4. The craftie Mouſe, *lurking under the graſſe, ſets upon the Frog by ambuſcado.*
5. *The Frog* being the luſtier, *being* big-breaſted and a good leaper, dares his enemy to plain fight.
6. *They had each of them a* pike made of a Bulruſh.
7. *Which conflict being ſeen a farre off, the Kite makes haſte; and whilſt*, for eagerneſſe of fighting, *neither lookes to himſelfe, the Kite ſnatcheth and pulleth in pieces both the Warriours.*
8. *Mor.* Juſt ſo *it uſeth to befall factious Cittizens, who being inflamed with a luſt of ruling, whilſt they ſtrive amongſt themſelves to become Officers, put their wealth, and for the moſt part their life, in Hazzard.*

4. Of the Dog and the ſhadow.

1. A *Dog ſwimming over a River, carried a piece of fleſh in his mouth; when the Sun ſhone*, ſo as it often falls out, *the ſhadow of the fleſh ſhone in the water; at which, when he ſaw it, he catcht greedily, and loſt what was in his chaps.*
2. *And therefore being daunted with the loſſe* both of the thing and of his hope, *at the firſt he ſtood amazed; and afterwards* recovering his ſpirit, *he barkt out thus; Poore dog, thy deſire had no mean.*
3. *Thou hadſt enough and too much, unleſſe thou hadſt been mad; and now through thine owne folly thou haſt leſſe than nothing.*
4. Mor. *By this little tale we are put in minde of moderation, we are put in minde of diſcretion; that there be a meane to our deſire, leſt we* loſe certainties for uncertainties.
5. *Verily that* Sannio *in* Terence *ſaith wittily; I will not buy the Pig in the Poke.*

Of

6. *Tu mihi dabis* hodiè *pœnas.*

7. Mor. *Vetus dictum est: Ut canem cædas, facilè invenîri baculum.*

8. Potens si libet nocere, facilè capit nocendi causam.

9. Satis peccavit qui resistere non potuit.

3. *De Mure et Ranâ.*

1. *Bellum gerebat* mus cum ranâ.
2. De paludis *certabatur* imperio.
3. *Pugna* erat *vehemens et anceps.*
4. *Mus callidus*, sub herbis latitans, *ex insidiis* ranam adóritur.
5. Rana *viribus melior, pectore* et *insultu valens, aperto Marte hostem lacessit.*
6. *Hasta* utrique erat *juncea.*
7. Quo certamine procul viso milvus adproperat: dúmque *præ studio pugnæ* neuter sibi cavet, utrumque bellatorem milvus rapit, ac laniat.
8. Mor. *Itidem* evenire solet factiosis civibus, qui accensi libidine dominandi, dum inter se certant fieri magistratus, opes suas, plerumque et vitam, in periculo ponunt.

4. *De Cane et Umbrâ.*

1. CAnis, tranans fluvium, rictu vehebat carnem; splendente sole, *ita ut fit*, umbra carnis lucebat in aquis: quam ille visam avidè captans, quod in faucibus erat, perdidit.
2. Itaque *tum rei tum spei* jacturâ perculsus, primùm stupuit; deinde *animum recipiens*, sic elatravit; Miser, deerat cupiditati tuæ modus.
3. Satis superque erat, ni desipuisses: jam per tuam stultitiam minus nihilo tibi est.
4. *Mor.* Monemur hac fabella modestiæ, monemur prudentiæ, ut cupiditati sit modus, ne *certa pro incertis amittamus.*
5. Astutè certè Terentianus ille Sannio: *Ego*, inquit, *spem pretio non emam.*

5. Of the Lyon, and some others.

1. THe Lyon had covenanted with the Sheep and some others that the prey should be common.

2. They go a hunting: the stag is taken: they divide it.

3. When severall parties began to take the severall pieces as they had agreed, the Lyon roared, saying; One part is mine, because I am the most worthy.

4. Likewise another is mine, because I am the strongest,

5. Furthermore, I challenge a third part, because I have swear more in taking the Hart.

6. Lastly, unlesse you will grant me a fourth part, farewell friendship.

7. His fellowes (when they heard this) went away empty and holding their peace, not daring to mutter against the Lyon.

8. Mor. Faith hath alwayes been rare, in this age it is more rare, it both is and alwayes hath been very rare amongst great men.

9. Wherefore it is better, to live with thy like.

10. For he that liveth with a mightier man then himselfe, is necessitated oft-times to forgo his own right.

11. Thou shalt have equall dealing with thy equall.

6. Of the Woolf and the Crane.

1. THe bones by chance stuck in the throat of a Woolf, that had worried a sheep.

2. He goeth about, hee intreateth help, but no body helpeth him.

3. Every body said, he was rightly serv'd for his greedinesse.

4. At the last, he perswadeth the Crane with many fair words, and more promises; that with her great long neck, being put into his throat, shee would take out the bone that stuck in it.

5. Ut he mockt her when she desired something for her paines; Thou fool (quoth hee), goe thy way; hast thou not enough, that thou livest? Thou art beholding to me for thy life.

6. If I had lisped, I might have bit off thy neck.

7. Mor. It is an old saying, that it is thrown away which thou doest to an ungratefull person.

5. *De Leone, et quibusdam aliis.*

1. CUm ove quibusdámque aliis pepigerat Leo *venationem* fore communem.

2. *Itur venatum* : capitur cervus : partiuntur.

3. Singulis singulas partes tollere, *ut convenerat*, incipientibus, leo irrugiit : Una, inquiens, pars mea est, quia sum dignissimus.

4. Altera item mea est, quia *viribus præstantissimus*.

5. Porrò, quia in capiendo cervo plus sudaverim, vendico tertiam.

6. Quartam denique partem ni concesseritis, *actum est de amicitiâ*.

7. Socii (hoc audito) discedunt vacui et taciti, *non ausi mutire* contra leonem.

8. *Mor.* Rara semper fuit fides, apud hoc sæculum rarior est, apud potentes *et est et fuit* semper rarissima.

9. Quocirca satius est, ut vivas cum pari.

10. Qui enim cum potentiore vivit, *necesse habet* sæpe *de suo jure concedere*.

11. *Cum æquali æquale tibi jus erit.*

6. *De Lupo et Grue.*

1. LUpo voranti ovem fortè *ossa hæsêre in gulâ*.

2. *Ambit, orat opem, opitulatur nemo.*

3. *Omnes dictitant, tuliſſe eum pretium voracitatis.*

4. Tandem blanditiis multis pluribusque promissis, gruem inducit, ut, collo longissimo in *gulam* inserto, *os infixum* eximeret.

5. *Petenti* autem *præmium* illusit : Inepta, inquit abi : non sat habes, quod vivis ? *vitam debes mihi.*

6. Si libuisset, licuit præmordere collum tuum.

7. Mor. *Tritum est, perire quod facis ingrato.*

7. Of the Countrey man and the Snake.

1. A Countrey man brought home a Snake which he had found in the Snow *almost starved to death*, and *laid it before the fire.*

2. *The Snake recovering strength and poyson from the fire, and afterwards* not abiding the heat, *filled all the cottage with hissing.*

3. *The Countrey man, having got up an Hedge-stake runs to him*, and takes him up roundly *for the wrong done him both with words and stroaks.*

4. *Would he thus* requite him?

5. *Would he offer to take away his life, that had given him life?*

6. Mor. *It sometimes comes to passe, that they do thee hurt, whom thou hast done good to*; and deserve ill at thy hands, *from whom thou hast well deserved.*

8. Of the Boare and Asse.

1. WHilst the idle Asse *mocked the Boare, hee chafed at him, and gnasht his teeth.*

2. *Thou very idle Asse, thou hast deserved smart*; *but although* thou art worthy of punishment, *yet I* scorne to punish thee.

3. *Mock on and spare not, thou mayst doe it scot-free.*

4. *For thou art safe, because of thine idlenesse.*

5. *Mor.* Let us indeavour, *that when we heare or endure things that do not beseem us, we may not speak or do things that do not beseem us.*

6. *For naughty and ungratious persons for the most part are glad if any good man oppose them*; and they count it a great matter that they are thought worthy to have revenge taken on them.

7. *Let us imitate Horses and great Beasts, which passe by barking currs with contempt.*

9 Of the Citty Mouse, and Countrey Mouse.

1. THe Citty Mouse had a mind to walk abroad into the Countrey.

2. *The Countrey Mouse saw her, and invites her home, gets things ready*, and they go to supper.

3. *The*

7. *De Rustico et Colubro.*

1. Rusticus repertum in nive colubrum, *frigore propè enectum*, domum tulit, *adjecit ad focum.*

2. Coluber, ab igne vim virusque recipiens, deinde *flammam non ferens*, omne tugurium sibilando infecit.

3. Accurrit rusticus, correptâ fuste, verbis verberibúsque cum eo *injuriam expostulat.*

4. Num hanc *referat gratiam* ?

5. Num vitam ereptúrus sit illi, qui vitam ipsi dederit ?

6. *Mor.* Fit interdum, ut obsint tibi quibus tu profueris; et malè *de te mereantur* ii, de quibus tu bene sis meritus.

8. *De Apro et Asino.*

1. Dum *iners asinus* irrideret aprum, ille indignans frendebat.

2. Malum quidem, ignaviſſime, fueras meritus: sed etiamsi tu *pœnâ fueras dignus*, tamen *ego indignus qui à te pœnas sumam.*

3. *Irride tutus, impunè tibi licet.*

4. Tutus enim es ob inertiam.

5. Mor. *Demus operam*, ut cùm indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.

6. Mali enim et perditi plerunque gaudent, si quispiam bonorum eis resistat; *magni pendunt haberi se dignos ultione.*

7. Imitemur equos et magnas bestias, qui *oblatrantes* [illegible]*niculos* cum contemptu prætercunt.

9. *De Mure Urbano et Mure Rustico.*

1. *Ibitum est urbano muri deambulare rus.*

2. Vidit hunc mus rusticus, invitat, apparatur, *itur cœnatum.*

3. Depromit,

3. *The Countrey Mouse fetcheth out whatsoever she had laid up against Winter, and brings out all her store, that she might satisfie the daintinesse of such a great guest.*

4. *Notwithstanding the Citty Mouse* knitting her browes, *condemns the poornesse of the Countrey, and* withall *commends the plenty of the Cittie.*

5. *As she goes back she brings the Country Mouse with her into the Citty; that she might make good in deed, what she had brag'd on in words.*

6. They go to the feast, *which the Cittie Mouse had gallantly provided.*

7. As they are at their cheare the noyse of the key *is heard in the lock.*

8. *They trembled,* and ranne away as fast as they could.

9. *The Countrey Mouse being both unused to it,* and unacquainted with the place, had much adoe to save her self.

10. *When the servant was gone away, the Citty Mouse comes againe to the Table, and invites the Countrey Mouse.*

11. *Hee creeps out of his hole,* having scarcely got shut of his fear at the last.

12. *He askes the Citty Mouse* that invited him to drink, *whether this danger was often or no.*

13. *Hee made answer, That it was every day, and ought to be sleighted.*

14. *Then quoth the Countrey Mouse, Is it every day?*

15. *Truly thy dainties* have more bitter than sweet in them.

16. *Indeed I had rather have my want with security, than that abundance with such trouble of minde.*

17. Mor. *Riches indeed* make shew of pleasure; *but, if you look into them, they contain danger and bitternesse.*

18. *There was one Eutrapelus, who* when he would do his enemies the greatest mischief, *made them rich using to say, he thus took revenge on them; for they were like to receive with their riches* a great burthen of cares.

10. Of the Eagle and Jack-daw.

1. *AN Eagle having got a Cockle could not* get out the fish *by force or Art.*

2.

3. Depromit rusticus quicquid reposuerat in hyemem, et exhaurit omne penu, ut *tanti hospitis expleat lautitiam.*

4. Urbanus tamen *frontem corrugans* ruris damnat inopiam, urbis *subinde* laudat copiam.

5. Remeans ducit secum in urbem, rusticum; *ut, quæ verbis jactitârat, re comprobaret.*

6. *Ineunt convivium,* quod urbanus splendidè comparârat;

7. *Inter epulandum* auditur in serâ *murmur clavis.*

8. Trepidare illi, *et fugitare fugitando.*
9. Rusticus et inluetus, et *loci ignarus, ægrè se tueri.*

10. Discedente famulo, redit urbanus ad mensam, vocat rusticum.
11. Ille *vix tandem metu depositò prorepit.*

12. *Invitantem ad pocula* urbanum percontatur, num hoc periculum crebrum sit.
13. Respondet ille, Quotidianum esse, contemni oportere.

14. Tum rusticus, Quotidianum, inquit?
15. Mehercule, tuæ dapes *plus fellis quàm mellis sapiunt.*

16. Equidem malo cum securitate meam inopiam, quàm cum tali anxietate illam copiam.
17. *Mor.* Divitiæ *præ se ferunt quidem voluptatem*; sed, si introspicias, habent pericula et amaritudinem.
18. Eutrapelus quidam fuit, qui cùm inimicis maximè nocere vellet, divites eos faciebat, dictitans ita se eos ulcisci, quippe accepturos cum divitiis *ingentem sarcinam curarum.*

10. *De Aquila et Cornicula.*

1. AQuila nacta cochleam, non vi, aut arte quivit eruere piscem.

2. Ac-

2. *A Jack-daw comming to her gives her counsell.*

3. *Hee perswades her to flye upwards, and to throw down the Cockle from on high upon the rocks; for so it would come to passe that the shell would be broken.*

4. *The Jack-daw tarries on the ground* to watch for its fall; *the Eagle throwes it downe, the shell is broken, the Jack-daw snatcheth up the Fish,* the Eagle is sorry to see her selfe couzened.

5. *Mor.* Do not trust every body; *and be sure thou seest into the counsell which thou takest of others.*

6. *For many being asked their advice, do not give advice for them that aske them, but for themselves.*

11. Of the Raven and the Fox.

1. *A Raven having got a prey, croaked amongst the boughes.*

2. *A Fox saw her* hopping to and fro, *he runnes to her.*

3. The Fox, *quoth he*, bid's the Raven many good-morrows.

4. *I had often heard that* Hear-say was a lyar, *and now I find it to be so indeed.*

5. *For as I came this way by chance and espied you in the tree, I make haste towards you, and blame the rumor.*

6. *For the report goeth,* that you are as black as Pitch, *and I see you are* whiter than snow.

7. In mine opinion truly you out-strip the *Swans, and are fairer than the* pale ivie.

8. *And if you excell in your voyce, as you do in your feathers, truly I would say you were* the Queen of Birds.

9. *The Raven, being allured with this little flattering tale, makes her ready to sing.*

10. *But the Cheese fell out of her bill as she made her ready, which when he had snatch't up,* the Fox sets up a laughter.

11. *Then the poore Raven* was asham'd and vext at her selfe, and was grieved for the losse of the thing, blushing at it withall.

12. Mor. *Some are so* greedy of commendation *that they live a flatterer to their shame and losse; such men are* a prey to flatterers.

13. *But*

2. Accedens cornicula dat consilium.

3. Suadet subvolare, et è sublimi cochleam in saxa præcipitare; sic enim fore ut concha frangatur.

4. Humi manet cornicula ut *præstoletur casum*; præcipitat aquila, frangitur testa, subripitur piscis à corniculâ, *dolet elusa aquila.*

5. Mor. *Noli quibusvis habere fidem*; et consilium, quod ab aliis acceperis, fac inspicias.

6. Multi enim consulti, non suis consultoribus, sed sibi consulunt.

11. *De Corvo et Vulpecula.*

1. PRædam nactus strepitat in ramis corvus.

2. Videt vulpecula *gestientem*, accurrit.

3. *corvum*, inquit, *plurimâ salute impertit vulpes.*

4. Sæpenumerò audieram *Famam esse mendacem*, jam re ipsâ experior.

5. Nam ut hâc fortè jam prætereo suspiciens te in arbore, advolo, culpas famam.

6. Fama enim est, te *nigriorem pice esse*, et video *candidiorem nive.*

7. *Meo sanè judicio cygnos vincis*, et *hederâ* formosior *albâ* es.

8. Quòd si ut plumis, ita et voce excellas, omnium *avium* equidem te dixerim *reginam.*

9. Hæc assentatiunculâ illectus corvus, ad canendum apparat.

10. Apparanti verò è rostro excidit caseus: quo correpto, *vulpecula cachinnum tollit.*

11. Tum demum *miserum corvum pudet, pigétque sui, & jactura rei misto pudore dolet.*

Mor. Nonnulli sic *avidi laudis* sunt, ut cum suo probro & damno ament assentatorem; ejusmodi homines *prædæ* sunt *vafritiis.*

13. *But if you will avoid boaſting, you may eaſily avoid* that plaguy kind of flatterers.

14. If thou wilt be Thraſo, thou ſhalt never want a Gnatho.

12. Of the Lyon that was paſt his ſtrength for age.

1. A Lyon, which in his youth had made many his enemies through his fierceneſſe, *was puniſhed for it* in his old age.

2. *The Beaſts* pay him in his kind, *the* Boare gaſheth him with his tuſhes, *and* the Bull goars him with his horns.

3. *But eſpecially the little Aſſe, being deſirous to put away the old name of ſloathfulneſſe,* inſults over him in words, *and* kicks him luſtily.

4. *Then the Lyon ſighing ſaid, Theſe whom I have long ago done hurt to,* now doe me hurt as I did them, *and* good cauſe why: *but thoſe whom I have ſometimes done good to, now do me no good as I did them, nay indeed they ſet themſelves againſt me* without any cauſe.

5. *I have been a fool to make many my enemies, but a greater fool to truſt to falſe friends.*

6. Mor. *In proſperity be not lifted up;* be not curſt.

7. *For if Fortune change her face, they, whom thou haſt done hurt to, will be revenged on thee.*

8. *And ſee thou putteſt a difference amongſt thy friends.*

9. *For there are ſome friends that are not thine, but thy table's, and thy fortune's; which fortune: ſo ſoon as it ſhall be altered, they will be altered too.*

10. *Thou ſhalt be well dealt withall, if they be not thine enemies.*

11. Ovid *complaines not without cauſe.*

Lo I, that erſt had many friends,
Whilſt with the winde and tide I went;
As ſoon as ever the ſea did ſwell,
Was left 'ith midſt with veſſell rent.

13. Of the Dog and the Aſs.

1. WHilſt the Dog fawned upon the Maſter and the Family, the Maſter and the Family cheriſhed the Dog.

2. T[illegible]

13. Quod si vitaveris jactantiam, facilè *assentatorum pestiferum genus* vitaveris.

14. *Si tu velis esse Thraso, nusquam deerit tibi Gnatho.*

12. *De Leone senectute confecto.*

1. LEo, qui in juventute complures suâ ferocitate fecerat inimicos, in senectute *exsolvit pœnas.*

2. *Reddunt talionem* bestiæ: *dente aper, cornu petit taurus.*

3. Imprimis asellus, vetus *ignaviæ* nomen cupiens abolere, *verbis* et *calcibus* strenuè *insultat.*

4. Tum gemebundus leo, Hi quibus olim nocui *jam vicissim nocent*, et *meritò*: sed, hi quibus aliquando profui, jam vicissim non prosunt, imò etiam *immeritò* obsunt.

5. Stultus fui, qui multos fecerim inimicos; stultior, qui falsis amicis confisus fuerim.

6. *Mor.* In secundis rebus non efferaris, *non sis ferox.*

7. Nam si vultum mutârit fortuna, ulciscentur quos læsisti.

8. Et inter amicos fac habeas discrimen.

9. Sunt enim quidam amici, non tui, sed mensæ tuæ, sed fortunæ tuæ: quæ quidem fortuna simulac mutata fuerit, & illi mutabuntur.

10. Bene *tecum actum erit*, si non inimici fuerint.

11. Meritò queritur *Ovidius.*

En! ego non paucis quondam munitus amicis,
Dum flavit velis aura secunda meis;
Ut fera nimboso tumuerunt æquora vento,
In mediis lacera puppe relinquor aquis.

13. *De Cane & Asino.*

DUm blandiretur canis hero & familiæ, herus & familia canem demulcent.

2. Asellus

2. The little Asse seeing that, fetched a deep sigh; it begun to irk him of his condition: He thought it was not fairly carried, that the Dog should be welcome to all, and be fed at his Masters table, and get that by idleneße and play: and that he on the contrary should bear pack-sadles, should be beaten with a whip, should never be out of work; and yet be hated of every body.

3. If these things were done with fawning, he resolved to follow that trade, which was so profitable.

4. Therefore, to try the matter, he runs to meet his Master one-time, as he was comming home again; he leaps upon him, and knocks him with his hoofs.

5. When the Master cried out, the servants ran to him; and the foolish Asse, that thought he was mannerly, was beaten with a cudgell.

6. Mor. We cannot all do all things, as Virgil saith, in his Bucolicks: nor do all things become all persons.

7. Let every one covet that, let him strive to do that, which he can do.

8. For we know that, which is more significantly said in Greek, Onos Lyrâs, an Asse of Harps [or of an Harp;] but Boetius hath it thus, An Asse set to an Harp.

9. Labour is vain, if Nature be against it: Nor say, nor do, thy nature being averse, as Horace witnesseth.

14. Of the Lion and the Mouse.

1. A Lion being weary with heat and running, rested him under a shadow, upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The prisoner humbly beseeches him, and cries, that she is unfit, with whom the Lion should be angry.

4. And he considering, that there was no commendation to be got, by killing such a little small beast, lets the prisoner go.

5. Not very long after, the Lion by chance, as he ran along the Forrest, light into the Nets; he might roar, but he could not get out.

6. The Mouse hears the Lion roaring pittifully, she knowes his voice, she creeps into the holes under ground, she seekes for the knots of the snares; she findes them, having sought for them; she gnawes them

2. Asellus id videns, *altiùs gemit*: cœpit eum pigere sortis; *iniquè putat comparatum*; canem gratum esse cunctis, pascique de mensa herili, idq; otio ludoq; consequi; sese contra portare clitellas, cædi flagello, *nunquam otiosum esse*, & cunctis tamen odiosum.

3. Si hæc fiant blanditiis, eam artem quæ tam utilis sit, statuit sectari.

4. Igitur, *quodam tempore*, redunti domum hero, rem tentaturus, procurrit obviàm, subsilit, pulsat unguibus.

5. Exclamante hero, accurrêre servi; & ineptus Asellus, qui se urbanum credidit, fuste vapulat.

6. *MOR.* Non omnia possumus omnes, ut ait *Virgilius* in *Bucolicis*, Nec omnes omnia decent.

7. Id quisque velit, id tentet, quod possit.

8. Nam scimus id quod Græcè significantiùs dicitur, ὄνος λυρᾶς, Asinus lyratum, vel lyræ. *Sic autem Boetius, Asinus ad lyram* positus.

9. *Repugnante naturâ, irritus est labor.* Tu nihil invitâ dices, facieſve Minervâ, teste Horatio.

14. *De Leone & Mure.*

1. LEo, æstu curisq; defessus, sub umbra, *fronde super viridi*, quiescebat.

2. *Murem* autem *grege* tergum ejus percurrente, experrectus, *unum è multis* comprehendit.

3. Supplicat captivus; indignum se esse cui Leo iraſcatur, clamitat.

4. Reputans ille in nece tantillæ bestiolæ, *nihil esse laudis*, *captivum dimittit.*

5. *Nec verò itâ multò pòst*, Leo fortè, dum per saltum currit, incidit in plagas: rugire licet, exire non licet.

6. Rugientem miserabiliter Leonem Mus audit, vocem agnoscit, repit in cuniculos, laqueorum quærit nodos, quæsitos

them in pieces when she found them. Thus the Lion escapes out of the Nets.

9. MOR. This Fable perswades great men clemency.

8. For, as humane affairs are inconstant, sometimes great men themselves want the help of the meanest

9. Wherefore a discreet man, though he can, will be loth to hurt a mean body; but he that is not loth to hurt another, is exceeding foolish.

10. Why so? Because, though whilst he presumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain, it hath befallen renowned and great Kings, that either they have stood in need of the favour of mean persons, or been afraid of their displeasure.

15. Of the sick Kite.

1. A Kite kept her bed, being just ready to die.

2. She intreats her Dam to go and pray to god for her.

3. Her Dam answered, she could expect no help from God, whose holy things and Altars she had so often defiled with her ravenings.

4 Mor. It behoves us to reverence God, for he helpes the godly, and withstandeth the ungodly.

5. Being sleighted in prosperity, he hears not in adversity.

6. Wherefore in prosperity think on him, that he may be ready when he is called on in adversity.

16. Of the Swallow, and other Birds.

1. AS soon as ever the Line was begun to be sowne, the Swallow perswades the small birds to hinder the sowing, saying, that snares were making for them.

2. They mock her, and call the Swallow a foolish prophet.

3. When the Line was now growne up, and green, she adviseth them again to pull up the crop by the roots.

4. They mock her again.

5 The Line waxeth ripe, she exhorteth them to spoil the crop as it stood.

6. And when they would not hear her then neither, giving them advice, the swallow, having left the birds company, gets into mans favour; she makes a league with him, dwells with him, and cheeres him with her song.

7. Nets

invenit, inventos corrodit; Leo è plagis evadit.

7. *MOR.* Hæc Fabula suadet potentibus clementiam.

8. Etenim, ut sunt res humanæ instabiles, *egent* interdum *ipsi potentes ope humillimorum.*

9. Quare vir prudens, etsi potest, timebit vel vili homini nocere: qui autem non timet nocere alteri, valdè delipit.

10. Quid ità? Quia etsi potentiâ fretus, neminem metuit; forsan *olim erit*, ut metuat.

11. Constat enim evenisse claris magnisq; regibus, ut *vilium homuncionum* vel gratia ind guerint, vel iram metuerint.

15. *De Milvo ægroto.*

1. Lecto *decumbebat* Milvus, *jam fermè moriens.*
2. Matrem orat precatum ire deos.
3. Mater respondet nihil opis illi sperandum à diis, quorum sacra & aras suis rapinis toties violâsset.
4. *MOR.* Decet venerari superos, illi enim pios juvant, impios adversantur.
5. In felicitate neglecti, in miseriâ non exaudiunt.
6. Quare in secundis rebus sis eorum memor, ut in adversis rebus præsentes sint vocati.

16. *De Hirundine, & aliis Aviculis.*

1. Cùm primùm cœptum est seri Linum, Hirundo suadet avic lis impedire sementem, dictitans sibi fieri insidias.
2. Irrident illi, stultum vatem Hirundinem vocant.
3. Surgente jam Lino, & virescente, rursum monet evellere ita.
4. Iterum irrident.
5. Matureſcit Linum, hortatur *populari segetem.*
6. Cùm nè tunc quidem consulentem audirent, Hirundo, ium cœtu relicto, hominis sibi conciliat amicitiam: init cum fœdus, cohabitat, *cantu demulcet.*

7. *Nets and snares were made of the Line for the other birds.*

8. MOR. *Many neither know how to advise themselves, nor do they hear one that gives them good advice.*

9. *But when they* undergo dangers and losses, *then at the last they begin to be wise, and* to blame their own want of wit.

10. *Then they have enough and too much advice: This and that (quoth they) should have been done.*

11. *But* it is better to be *Prometheus*, than *Epimetheus*.

12. *These were brethren: their names are Grecian.*

13. *The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.*

17. Of the Frogs and their King.

1. THE *Nation of the Frogs, when it was free, besought* Jupiter, *that they might have a King given them.*

2. Jupiter *laught at the petitions of the Frogs.*

3. *Yet they* prested often upon him, *till* they made him to do it whether he would or no.

4. *He threw down a great Clog.*

5. *That heavy thing* makes a great plundge in the River.

6. *The Frogs being affrighted, hold their peace: they do homage to their King*

7. *They* come nearer by little and little: *at the last, having cast away fear, they leap upon it, and leap down from it.*

8. *The idle King is a sport and a scorn to them.*

9. They *petition* Jupiter *again; they intreat they may have a King given them, that may be valorous.*

10. Jupiter *gives them a Stork.*

11. *He, walking very stoutly up and down the Fen, devours whatever of the Frogs comes in his way.*

12. *Therefore the Frogs complained of his cruelty, in vain.*

13. Jupiter *doth not hear them, for they complain* even yet, to this day.

14. *For when the Stork* goes to his rest *at even, they come out of their holes, and* make an hoarse croaking; *but they* talk to one that hears them not.

15. *For* Jupiter's minde is, *that they that petitioned against a gracious King, should now endure one that had no mercy in him.*

16. MOR.

7. Cæteris è Lino avibus fiunt retia & laquei.

8. *MOR.* Multi nec ipsi consulere sibi nôrunt, nec rectè consulentem audiunt.

9. Sed cum *in periculis sunt & damnis*, tunc demum sapere incipiunt, & *suam damnare socordiam.*

10. Tunc satis superque consilii est; Hoc, inquiunt, & illud factum oportuit.

11. Sed *præstat esse* Prometheum, *quàm* Epimetheum.

12. Fuêre hi fratres: nomina sunt Græca.

13. Alteri consilium ante rem fuit, alteri post rem: quod declarat interpretatio nominum.

17. *De Ranis & earum Rege.*

1. GEns Ranarum, cum esset libera, *Jovi* supplicabat dari sibi regem.

2. Ridere *Jupiter* vota Ranarum.

3. Illæ tamen *iterum atque iterum instare*, donec *ipsum perpellerent.*

4. Dejecit ille Trabem.

5. Ea moles *ingenti fragore quassat fluvium.*

6. Territæ silent Ranæ: regem venerantur.

7. *Accedunt pedetentim propiùs*: tandem, abjecto metu, insultant, & desultant.

8. Iners Rex lusui est & contemptui.

9. Lacessunt rursum *Jovem*, orant Regem dari, qui strenuus sit.

10. Dat *Jupiter* Ciconiam.

11. Is perstrenuè perambulans paludem, quicquid Ranarum obviam fit, vorat.

12. De hujus igitur sævitiâ Ranæ frustrà questæ sunt.

13. *Jupiter* non audit, nam *& hodiè adhuc* queruntur.

14. Vesperì enim ciconia *cubitum eunte*, ex antris egressæ *rauco ululatu murmurant*: sed *surdo canunt.*

15. *Vult* enim *Jupiter*, ut quæ regem clementem sint deprecatæ, jam ferant inclementem.

16. MOR. *It useth to befall the common sort of people, just as it did the Frogs; who, if they have a King a little more milde, they find fault with him, that he is slothfull and idle, and wish that they may once have a man of valour.*

17. *On the contrary, if at any time they have* got a King that hath mettall in him, *they condemn this King's cruelty, and commend the clemency of the former. Whether it be, because we alwaies grow weary of things present, or because the saying is true,* That new things are better then old.

18. Of the Pigeons and the Kite.

1. *THe Pigeons once had war with the Kite,* whom, that they might be able to beat, *they chose the Hawke to be their King.*

2. *He, when he was King,* plaies the enemy, *not a King.*

3. *He catcheth and pulleth them in pieces,* as fast as the Kite did.

4. The Pigeons repented them of their doing, *and thought it was better to endure the Kite's war, then the Hawk's tyranny.*

5. MOR *Let it irk no body too much of his own condition.*

6. *There is nothing* (witnesse Horace) *happy on every part.*

7 *Truly I would not desire to change my condition, so it were but tolerable.*

8. *Many, when they have got a new condition, have again wished for the old.*

9. *We are almost all of us,* of such a fickle disposition, *that* we grow weary of our selves.

19. Of the Thiefe and the Dog.

1. A *Dog one time answered a Thiefe, that reached him bread, that he would hold his tongue,* I know thy treacherous intentions: *thou givest me bread, that I may* leave barking.

2. *But I scorn thy gift; because if I shall take the bread, thou wilt carry things out of these houses.*

3. MOR. *Have a care you lose not a great matter, for a little profit's sake.*

4. Take heed how you trust any body.

5. *For there are many, that not onely* speak you fair, *but also* do you a curtesie, *with a treacherous meaning.*

20. Of

16. *MOR.* Perinde atque Ranis, evenire solet plebi; quæ si Regem paulò mansueriorem habet, ignavum & inertem esse causatur: optat aliquando contingere sibi virum.

17. Contrà, si quando nacta est *regem strenuum*, hujus sævitiam damnat, prioris laudat clementiam; sive quòd semper præsentium nos pœnitet; sive quòd verum est verbum, *Nova veteribus esse potiora.*

18. *De Columbis & Milvo.*

1. COlumbæ olim bellum gessêre cum Milvo: *quem ut expugnarent*, delegerunt regem sibi Accipitrem.

2. Ille rex factus, *hostem agit*, non regem.
3. *Non segnius ac Milvus* rapit, ac laniat.

4. *Pœnitet Columbas inepti*, satius fuisse putantes, pati bella Milvi, quàm tyrannidem Accipitris.
5. *MOR.* Neminem suæ sortis nimiùm pigeat.
6. Nihil est (teste *Flacco*) ab omni parte beatum.
7. Equidem meam sortem, modò tolerabilis sit, mutare non optem.
8. Multi, nova sorte quæsita, veterem rursus optarunt.

9. *Ita* pleriq; *ingenio vario sumus* omnes, ut *nosmet nostrî pœniteat.*

19. *De Fure & Cane.*

1. FUr aliquando panem (ut fileat) porrigenti respondit Canis: *Insidias tuas novi*: panem das quò *desinam latrare.*

2. Sed ego *munus tuum odi*: quippe, si ego tulero panem, tu ex his tectis cuncta exportabis.
3. *MOR.* Cave parvi commodi causâ amittas magnum.

4. *Cave cuivis homini fidem habeas.*
Sunt enim qui dolo non tantùm *benignè dicunt*, sed & *benignè faciunt.*

20. Of the Woolf and young Sow.

1. A Gilt (*or a young-Sow*) pigg'd. *A Woolf promiseth, that he would look to her* Litter.

2. The Sow that had Piggs *answers, That she needed not the Woolf's* humble service: *If he would be accounted dutifull, if he desired to do her a pleasure, he should go further off.*

3. *For the Woolve's office consisted not in being by, but in being away.*

4. MOR. *All things are not to be trusted to all men.*

5. *Many men* offer their service, *not for love of thee, but of themselves, seeking their own benefit, not thine.*

21. Of the Mountains bringing forth Young.

1. *THere was once a report, that the Mountains were in travell.*

2. *Men ran to them, and stood about them, looking for some Monster, with extream fear.*

3. *At the last, the Mountains bring forth, there comes out a Mouse.*

4. *Then they were all ready to die with laughing.*

5. MOR. Horace *toucheth on this little Tale.*

The Hills bring forth, a silly Mouse is born.

6. *It also notes bragging.*

7. *For bragging persons, when they professe and boast of great matters, scarce perform little matters.*

8. *Wherefore those Thraso's are rightly the subject of jests and scoffs.*

9. *Likewise this Tale forbids vain fears.*

10. *For, for the most part, the* fear of danger is worse then the danger it selfe; *nay, it is a thing to be laughed at, which we fear.*

22. Of the Hound that was despised by his Master.

1. *THe Master* set on a Hound, *which was now grown old; he* cheeres *him up in vain, his feet are slow, he makes no haste.*

2. *He had caught hold of a Deer;* the Deer got from him, being that he wanted teeth.

3. *His*

20. *De Lupo & Sucula.*

1. PArturîbat *Sucula.* Pollicetur Lupus, ſe cuſtodem fore *fœtûs.*

2. Reſpondet *puerpera*; Lupi *obſequio* ſe non egere: ſi velit pius haberi, ſi cupiat gratum facere, longiùs abeat.

3. Lupi enim officium conſtare, non præſentiâ, ſed abſentiâ.

4. *MOR.* Non ſunt cuncta credenda cunctis.

5. Multi *ſuam operam pollicentur*, non tui amore, ſed ſuî: ſuum quærentes commodum, non tuum.

21. *De partu Montium.*

1. OLim rumor erat parturire Montes.

2. Homines accurrunt, circumſiſtunt, monſtri quippiam non ſine pavore expectantes.

3. Parturiant tandem Montes, exit Mus.

4. Tum *omnes riſu èmori.*

5. *MOR.* Hanc fabellam tangit *Horatius.*

Parturiunt Montes, naſcetur ridiculus Mus.

6. Notat etiam jactantiam.

7. Jactabundi enim, cùm magna profitentur & oſtentant, vix parva faciunt.

8. Quapropter Thraſones illi, jure ſunt materia joci & ſcommatum.

9. Vetat item hæc Fabula inanes timores.

10. *Plerumq; enim gravior periculo eſt periculi metus*; imò, ridiculum eſt quod metuimus.

22. *De Cane venatico qui ab Hero contemnitur.*

1. CAnem *venaticum*, qui jam ſenuerat, *inſtigat* herus; fruſtrà *hortatur*, tardi ſunt pedes, non properat.

2. Prehenderat feram; *Fera edentulo elabitur.*

3. Incre-

3. *His Maſter rates him with blowes and words.*

4. *The Dog anſwers, that* he ought to be pardoned by right, *that he was now grown old; but that* he had been a ſtout Dog, when he was young.

5. *But as I perceive, ſaith he, you like nothing without profit; you loved me when I was young, and able to catch the Game; you cannot abide me now I am ſlow and without teeth.*

6. *But if you were thankfull, you would love him that is old for his profitable youth's ſake, whom you loved once when he was young for* profits ſake.

7. MOR. *The Dog ſaid well.*

8. *For, as* Ovid *witneſſeth:*

Nothing but what brings profit is eſteem'd;
Take th'hope of it away, no man is deem'd.

9. There is no remembrance of a good thing paſt, and no great love of one to come; the main reſpect is to the good thing preſent.

It is unfit to ſay, but truth to tell,
The Rabble judgeth love by profit well.

23. Of the Hares and the Frogs.

1. *When the Wood roared* with a whirle-winde, that had not uſed to be, *the fearfull Hares* began to run away apace.

2. And when a Fen was in their way as they ran, *they ſtood ſtill, being doubtfull what to do, and* in danger on both ſides.

3. *And that which was* an occaſion of greater fear, *they ſaw the Frogs to be under the water in the Fen.*

4. *Then one of the Hares being more wiſe than the reſt, and more eloquent, ſaid; Why do we fear, and need not?*

5. We have need of courage.

6. *We have nimbleneſſe of body, but* we want mettall in us.

7. *This danger of the whirle winde is not to be avoided, but to be neglected.*

8. MOR. In every thing we have need of a ſpirit.

9. Valour lies flat without Confidence.

10. *For,* Confidence is the leader, and queen of Valour.

3. Increpat herus verbere & verbo.

4. Canis respondet, debere sibi jure ignosci; jam senuisse, at *juvenem fuisse strenuum.*

5. Sed ut video, inquit, nil placet sine fructu; juvenem amásti prædabundum, odisti tardum, edentulum.

6. Sed si gratus esses, quem olim juvenem *frugis causâ* dilexisti, senem fructuosæ juventutis gratiâ diligeres.

7. *MOR.* Rectè Canis.

8. Nam, teste *Nasone*:

Nil, nisi quod prodest, charum est, en, detrahe menti
Spem fructûs avidam, nemo petendus erit.

9. *Præteriti commodi nulla est memoria, futuri autem gratia non magna, præsentis commodi summa.*

Turpe quidem dictu; sed, si modò vera fatemur,
Vulgus amicitias utilitate probat.

23. *De Leporibus & Ranis.*

1. Sylvâ *insolito* mugiente *turbine*, trepidi Lepores *rapidè occipiunt fugere.*

2. *Fugientibus cùm obsisteret palus*, stetêre anxii, *utrumque comprehensi periculis.*

3. Quodque *majoris* esset *incitamentum timoris*, vident in palude mergi Ranas.

4. Tunc ex Leporibus unus prudentior cæteris ac disertior, Quid, inquit, inaniter timemus?

5. Animo opus est.

6. Corporum quidem agilitas nobis est, sed *animus deest.*

7. Hoc periculum turbinis non fugiendum, sed est contemnendum.

8. MOR. *Omni in re opus est animo.*

9. *Facet virtus sine confidentia.*

10. *Confidentia enim dux & regina virtutis est.*

24. Of the Kid and the Woolf.

1. *WHen the Goat was* going to feed, *ſhe ſhut up her Kid at home, warning her to open the dore to no body, till ſhe came back again.*

2. *A Woolf, that had heard that a good way off, after the Dam was gon, knocks at the dore,* ſpeaks like the Goat, *and bids him open the door.*

3. *The Kid perceiving his knavery aforehand, ſaith, I will not open the dore; for, though thy voice is like the Goats, yet truly* I ſee a Woolf through the chincks.

4. MOR. It is good for them, that children obey their parents; *and, It becomes a young man, to give ear to an old man.*

25. Of the Hart and the Sheep.

1. *AN Hart* accuſed a Sheep *before a Woolf*, crying out, *that ſhe ought him* a buſhell of Wheat.

2. *The Sheep indeed was ignorant of the debt; yet,* becauſe of the Woolf's being by, *ſhe promiſeth that ſhe would give it.*

3. A day is appointed for the payment, *it comes, the Hart puts the Sheep in minde.*

4. *She denies it.*

5. *For that ſhe had made ſuch a promiſe, ſhe excuſeth, that it was done for fear, and becauſe of the Woolf's being by.*

6. That an oath forced from one was not to be kept.

7. MOR. *It is a ſentence of Law,* We may keep off force by force.

8. *Out of this little Fable, a new one comes:* We may repell deceit by deceit.

26. Of the Country-Man and the Snake.

1. *A Country man had nouriſhed a Snake.*

2. *And being angry on a time,* he ſtruck the beaſt with an ax.

3. He got away, but not without a wound.

4. *Afterwards the Country man comming to poverty, thought that misfortune befell him, becauſe of the wrong which he had done to the Snake.*

5. *Therefore he beſeeches the Snake that he would come again.*

6. He

24. *De Hædo & Lupo.*

1. CApra cum esset *pastum itura*, Hædum domi concludit; monens aperire nemini, dum redeat ipsa.

2. Lupus, qui id procul audierat, post matris discessum, pulsat fores: *voce capriſſat*, jubens recludi.

3. Hædus dolum præsentiens, Non aperio, inquit; nam etsi vox capriſſat, tamen equidem *per rimulas Lupum video.*

4. *MOR. Obedire parenti filios, ipsis est utile*; &, Juvenem seni decet auscultare.

25 *De Cervo & Ove.*

1. CErvus coram Lupo *Ovem ream facit, modium tritici* debere clamitans.

2. Ovis debiti quidem erat insçia; tamen *ob Lupi præsentiam* spondet se daturam.

3. *Dicitur solutioni dies*: adest: *monet Cervus Ovem.*

4. Illa it inficias.

5. Quod enim promiserat, excusat factum id metu, & præsentiâ Lupi.

6. *Votum extortum non esse servandum.*

7. *MOR.* Sententia juris est, *Vim vi repellere licet.*

8. Ex hâc Fabellâ nova quædam nascitur,
Fraudem fraude repellere licet.

26. *De Rustico & Angui.*

1. RUsticus quidam nutrierat anguem.

2. Iratus aliquando, *bestiam petit securi.*

3. *Evadit ille, non sine vulnere.*

4. Postea rusticus deveniens ad paupertatem, ratus est id infortunii propter anguis injuriam sibi accidere.

5. Igitur supplicat angui, ut redeat.

6. Ille

6. *He saith, that he forgave him, but would not come again, neither should he be safe with the Country man, who had such a great Ax at home*; that the blewness of the wound was ceased, but the memory for all that remained.

7. *MOR.* It is scarce safe to trust him again, that hath once broken his word.

8. *It is indeed a point of pitty to forgive a wrong; but it doth both become one, and is a point of discretion,* to look to ones selfe.

27. Of the Fox and the Stork.

1. A *Fox invited a Stork to the Supper.*

2. *He powred the meat upon the table, which, because it was thin, the Fox licked up, the Stork striving in vain to do so with her bill.*

3. The bird being abused, went her way; she was both ashamed and grieved at the injury.

4. After a few daies, *she comes again, and invites the Fox.*

5. A glasse *was set full of meat; which* vessell, *because it was* narrow mouthed, *the Fox might see the meat, and be hungry; but he could not taste of it.*

6. *The Stork easily drew it out with her bill.*

7. MOR. *Laughter deserves laughter, jesting jesting, knavery knavery, and deceit deceit.*

28. Of the Woolf and the painted Head.

1. A *Woolf tumbles over a mans head, which he found in a Gravers shop, he wonders at it, perceiving* (just as it was) *that it had no sense.*

2. *He saith, O fine head!*

3. *There is in thee* a great deal of art, *but no sense at all.*

MOR. Outward beauty is pleasing, if there be inward.

5. *But if we must want either, he is better, that wanteth the outward, then the inward.*

6. *For, that sometimes without this,* incurres hatred, so that a fool is so much the more disliked, by how much the fairer he is.

6. Ille ait, ignoſcere ſe, ſed redire nolle, neque fore ſecurum cum ruſtico, cui tanta ſit domi ſecuris; *livorem vulneris delſiſſe, ſupereſſe tamen memoriam.*

7. *MOR. Ei, qui ſemel fidem ſolvit, iterum habere fidem vix eſt tutum.*

8. Injuriam quidem condonare, id ſanè miſericordia eſt: *cavere* autem *ſibi*, & decet, & prudentiæ eſt.

27. *De Vulpecula & Ciconia.*

1. VUlpecula vocavit Ciconiam ad cœnam.

2. Opſonium in menſam effundit; quod, cum liquidum eſſet, Ciconiâ truſtrà roſtro tentante, Vulpecula lingit.

3. *Abit eluſa avis, pudetque pigetque injuriæ.*

4. *Poſt pluſculum dierum* redit, invitat Vulpeculam.

5. *Vitreum vas* ſitum erat plenum opſonii: quod quidem *vas*, cùm eſſet *arcti gutturis*, Vulpeculæ opſonium licuit videre, & ſurire; guſtare non licuit.

6. Ciconia roſtro facilè exhauſit.

7. *MOR.* Riſus riſum, jocus jocum, dolus dolum, fraus meretur fraudem.

28. *De Lupo & Capite picto.*

1. LUpus in officinâ ſculptoris caput humanum repertum verſat, miratur, ſentiens (*id quod erat*) nihil habere ſenſûs.

2. O pulchrum, inquit, caput!

3. Eſt in te *artis multum*, ſed ſenſûs nihil.

4. MOR. *Externa pulchritudo, ſi adſit interna, grata eſt.*

5. Sin alterutrâ carendum eſt, præſtat externâ, quàm interâ carens.

6. Illa enim ſine hac interdum *incurrit odium*, ut *ſtolidus* eò *odioſior, quò formoſior.*

29. Of the Corniſh-Chough.

1. THE *Corniſh-Chough decked her ſelf with a Peacock's feathers.*
2. *And afterward ſeeming to her ſelfe* pretty handſome, *ſcorning her own kinde, ſhe went to the Peacocks.*
3. *They, at the laſt, underſtanding the deceit,* ſtripped the fooliſh bird of her colours, *and beat her.*
4. Horace, *in the firſt book of his Epiſtles, tell's this little tale of a Jack daw.*
5. *He ſaith, ſhe was once made fine with feathers gathered up, which had fallen from other birds; but afterwards ſhe was ridiculous, when every one of the birds had pulled her own feather from her.*
6. Leſt if perchance each bird ſhould come and take
His own feathers, the Daw ſhould laughter make,
Being ſtript of her ſtoln colours ———.
7. MOR. *This little Tale noteth them,* that behave themſelves more loftily than is fitting; *that live with them that are both richer, and* more gentile *than themſelves; whereupon they often become poor, and* are made a mocking-ſtock.

Juvenal *doth well adviſe us:*

Gnôthi ſe-auton *down from heaven did come,*
That is, Know thy ſelfe.

30. Of the Flie and the Piſmire.

1. THE Flie was at a conteſt with the Piſmite; *ſhe bragg'd, that her ſelfe was noble, that ſhe was baſe; that her ſelfe did flie, that ſhe crept; that* her ſelf dwelt in Kings palaces, *that ſhe lay in holes in the ground; that* ſhe gnawed the corn, *and drank water; that her ſelfe* feaſted it bravely, *and yet* got theſe things with eaſe.
2. *On the other ſide, the Piſmire ſaid, That her ſelfe was not baſe, but was* content with her birth; *that the Flie was a wanderer, but her ſelf was* conſtant to a place; *that* corn and running water did reliſh with the Piſmire, as well as paſties and wine did with the Flie; *and that her ſelfe did not get theſe things by* ſloathfull idleneſſe, *but by* diligent labour. *Furthermore ſhe ſaid, that the Piſmire was merry and ſafe, beloved of all; and, to conclude, was a* pattern of labour: *but that the flie was full of*

cares,

29. *De Graculo.*

1. GRaculus ornavit se plumis pavonis.
2. Deinde *pulchellus* sibi visus, fastidito genere suo, contulit se ad pavonum genus.
3. Illi tandem, intellectâ fraude, *stolidam avem coloribus nudârunt*, & plagis affecerunt.
4. *Horatius* hanc Fabellam, primo Epistolarum libro, narrat de Corniculâ.
5. Ait eam olim adornatam collectis, quæ avibus exciderant, plumis: postea autem, cum unaquæq; avium suam plumam decerpsisset, ridiculam fuisse.

6. Nè, si fortè suas repetitum venerit olim
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus. ———

7. *MOR.* Notat hæc Fabula eos, qui *se gerunt æquo sublimius*; qui cum his vivunt, qui & ditiores sunt & *magis nobiles*; quare sæpe inopes fiunt, & *sunt ludibrio.*

8. Probè *Juvenalis* monet:
———è cœlo descendit, Γνῶθι σεαυτὸν.
Hoc est, *Nosce teipsum.*

30. *De Muscâ, & Formicâ.*

1. MUscâ altercabatur cum Formicâ; se nobilem, illam ignobilem; se volitare, illam repere; se *versari in tectis regum*, illam in cavernis latêre, *segetem rodere*, aquam bibere; se *splendidè epulari* jactabat; & *hæc* tamen *otio manciscî.*

2. E regione, Formica se non ignobilem esse, sed suis *natalibus contentam*; Muscam vagam esse, se *stabilem*; *sapere Formicæ grana & fluenta, quod Muscæ pastilli, & vina*; atque hæc se non *segni* otio, at *strenuâ operâ* nanciscî: porrò formicam lætam esse, & tutam, charam omnibus, *exemplar* denique *laboris*; Muscam

cares, was ſet at by all with the danger of her life; *that ſhe was hated by all, and, to conclude, was a* pattern of ſloath. *That the Piſmire being mindfull of winter, did lay up food; that the Piſmire* did live but from hand to mouth, *and was either like to endure hunger, or certainly to die in winter.*

3. *MOR.* He that goes on to ſay what he liſt, ſhall hear thoſe things which he liſt not.

4. The Flie had heard his own commendation, *if he had* given good language.

5. *But I yield to the Piſmire.*

6. *For*, a mean life with ſecurity ſeemes more deſireable, then a brave life with danger.

31. Of the Frog, and the Ox.

1. A *Frog being* deſirous to match an Ox, *did ſtretch out her ſelfe.*

2. *The young one exhorted the dam*, to give over what ſhe had begun, *becauſe* a Frog was nothing to an Ox.

3. *She ſwelled the ſecond time.*

4. *The young one cries out*, *Mother, though you burſt*, you ſhall never be too hard for the Ox.

5. *But when ſhe had ſwelled the third time, ſhe burſt.*

6. *MOR.* Every one hath his gift.

7. *This man exceedes in beauty, that man in ſtrength; this is* potent in wealth, *that in friends.* It becomes every one to be content with his own.

8. *He* hath an able body, *thou* a ſtrong wit.

9. *Wherefore* let every one adviſe with himſelfe: *and let him not* envy his better, *which is a* poor thing; *nor deſire to contend with him, which* is a point of folly.

32. Of the Horſe, and the Lion.

1. A *Lion came to eat up a Horſe, but wanting ſtrength for old age, he* began to practiſe a trade; he profeſſeth himſelfe a Doctor; *he ſtates the horſe with* a long ſtory.

2. *The Horſe* oppoſeth knavery to knavery, and cunning to cunning.

3. *He feigned, that he had* pricked his foot *of late*, in a thorny place: *He intreates him, that being a Phyſitian, he would look upon it, and* pull out the thorn.

4. *He*

anxiam, *cum periculo esse cunctis infestam*, cunctis invisam, *exemplar* denique *segnitiei*: formicam hyemis memorem alimenta reponere; muscam *in diem vivere*, hyeme aut esurituram, aut certè morituram.

3. MOR. *Qui pergit quæ vult dicere, ea quæ non vult audiet.*

4. Musca si *bene dixisset, bene audisset.*

5. Assentior autem Formicæ.

6. *Videtur* enim *optabilior vita obscura cum securitate, quàm cum periculo splendida.*

31. *De Rana, & Bove.*

1. RAna *cupida æquandi Bovem*, se distendebat.

2. Filius hortabatur matrem *cæpto desistere, nihil enim esse ranam ad bovem.*

3. Illa secundùm intumuit.

4. Clamitat natus; crepes licèt, Mater, *bovem nunquam vinces.*

5. Tertiùm autem cùm intumuisset, crepuit.

6. MOR. *Cuique sua dos.*

7. Hic formâ, ille viribus; hic *opibus*, ille *pollet amicis*; *unumquemque suo decet esse contentum.*

8. *Valet* ille *corpore*, tu *ingenio.*

9. Quocirca *quisque semet consulat*: nec *invideat superiori*, quod *miserum est*; nec, quod *stultitiæ est*, certare optet.

32. *De Equo, & Leone.*

1. VEnit ad Equum comedendum Leo: carens autem præ senectâ viribus, *meditari cœpit artem*; *medicum se profitetur*, *verborum ambage* equum moratur.

2. Hic *dolo dolum, artem opponit arti.*

3. Fingit se nuper *in loco spinoso pupugisse pedem*, orat, ut inspiciens *sentem* medicus *educat.*

4. *The Lion yields to him.*

5 *But the horse,* with all the force he could, gives the Lion a kick with his heel, and presently runs away.

6. *The Lion scarcely recovering himselfe, at the length* (for he was almost killed with the blow) *saith,* I am rightly served for my folly, and he hath worthily escaped; *for, he hath revenged knavery with knavery.*

7. MOR. Dissembling is worthy to be hated, *and* is to be caught by dissembling.

8. *An enemy is not to be feared,* that showes himselfe an enemy; *but he, that when he is an enemy,* pretends good-will, *is to be feared at the length, and* exceedingly deserves to be hated.

33. Of the Horse, and the Asse.

1. A *Horse being* finely trapped and sadled, ran along the way, neighing apace.

2. *And by chance a laden Asse stood in his way, as he ran.*

3. *The Horse* fretting for anger, *and*

—— —— Fiercely chafing on the frothy bit.

4. *Thou slow and idle Asse, quoth he, why dost thou* hinder the Horse's way?

5. Get out of my way, *I say,* or I will kick thee.

6. *The Asse not daring to bray to the contrary,* giveth way, and saith nothing.

7. *Now the Horse's* cods burst as he was frisking, *and* minding his career.

8. *Then being not good for a Race, or a Show,* he was deprived of his braveries, *and after that was sold to* a Car-man.

9. *The Asse sees him afterwards comming with a* Car, *and speaks to him.*

10. Good Sir, what furniture is that?

11. *Where is your* gilded saddle, *and your* studded girths? *where is your* gay bridle?

12. *Thus* it might needs happen, friend, to you that was so proud.

13. MOR. *Many are* puft up in prosperity, *and neither remember themselves nor modesty; but because they* grow proud in prosperity, *they* fall into adversity.

4. Paret Leo.

5. At equus, *quantâ potuit vi, calcem leoni impingit,* & *se continuò conjicit in pedes.*

6. Leo vix tandem ad se rediens, (*ictu* enim *propè exanimatus fuerat*) *Pretium,* inquit, *ob stultitiam fero;* & *is jure effugit:* dolum enim dolo ultus est.

7. MOR. *Odio digna est simulatio, & simulatione capienda.*

8. Non est timendus hostis, qui *hostem præ se fert*; sed qui, cùm hostis sit *benevolentiam simulat*, is demum timendus est, & *odio dignissimus.*

33. *De Equo, & Asino.*

1. EQuus *phaleris sellâque exornatus,* cum *ingenti hinnitu per viam currebat.*

2. Currenti autem onustus asellus fortè obstabat.

3. Equus *irâ fremebundus,* &

——— *Fræna ferox spumantia mandens.*

4. Quid, inquit, tarde, & ignave, *obsistis equo?*

5. *Cede,* inquam, *aut proculcabo te pedibus.*

6. Asellus, contrà rudere non ausus, *cedit tacitus.*

9. Equo autem *provolanti,* & cursum *intendenti crepat inguen.*

8. Tum cursui & ostentui inutilis, *ornamentis spoliatur,* deinde *Carrario* venditur.

9. Postea cum *Carro* venientem videt asellus, & affatur.

10. *Heus bone vir! quid istuc ornati est?*

11. Ubi *aurata sella, bullata cingula?* ubi *nitidum frænum?*

12. Sic, *amice, necesse fuit evenire superbienti.*

13. *MOR.* Plerique *in secundis rebus elati* sunt, nec sui memores, nec modestiæ: sed, quia *prosperitate insolescunt, adversitatem incurrunt.*

14. *I would advise them that seem to be happy, to be wary; for,* if the wheel of fortune be but turned about, they will finde it to be a most miserable kinde of misfortune, to have been happy.

15. This mischief also addes to their unhappinesse, *they shall be scorned of them whom they have scorned; and* they, whom they have laughed at, will jeer them.

34. Of the Birds, and the four-footed Beasts.

1. *THe Birds had a battle with the four-footed Beasts.*

2. *There was hope on both sides, fear on both sides, and danger on both sides.*

3. *Now the Bat having forsaken her fellowes, went to the enemies.* The Birds *get the better, the Eagle being their Captain and Leader.*

4. *And they condemned the* runagado Bat, That she should never come again to the Birds, and that she should never flie on the day time.

5. This is the reason for the Bat, *that* she never flies but by night.

6. MOR. *He* that refuseth to be sharer with his fellowes in adversity and danger, *shall have no share of prosperity or safety.*

35. Of the Woolf and the Fox.

1. *THe Woolf, when he had prey enough,* lived in idlenesse.

2. *The Fox comes to him, and enquires the reason of his idlenesse.*

3. *The Woolf* perceived, that treachery was intended towards her: *he made as though sickness was the reason, he intreated the Fox to go and pray to the gods for him.*

4. *She being sorry, that her* cunning did not take, *goes to a shepheard, and informes him, That the* Woolve's kennell lay open, and that an enemie being secure, might be taken at unawares.

5. *The shepheard sets upon the Woolf, and kills him.*

6. *The Fox enjoyes the kennell, and the prey.*

7. *But,* she had but small joy of her roguery; *for,* not very long after, *the same shepheard took her too.*

8. MOR.

14. Eos qui videntur felices, monuerim esse cautos; *etenim si rota fortunæ circumacta fuerit, sentient miserrimum genus infortunii esse, fuisse felices.*

15. *Accedit ad cumulum infelicitatis id quoque mali*; contemnentur ab iis quos ipsi contempsêre, & *illudent eis ii, quos ipsi risêre.*

34. *De Avibus, & Quadrupedibus.*

1. AVibus pugna erat cum quadrupedibus.
2. Utrinque spes, utrinque metus, utrinque erat periculum.
3. Vespertilio autem, relictis sociis, deficit ad hostes. *Vincunt aves*, duce & auspice Aquila.

4. *Transfugam* verò Vespertilionem damnant, uti *nè ad aves unquam illi sit reditio, uti nè luci unquam sit volatus.*

5. *Hæc causa Vespertilioni est*, ut *non nisi noctu volet.*

6. MOR. *Qui cum sociis adversitatis & periculi particeps esse renuit*, prosperitatis & salutis expers erit.

35. *De Lupo & Vulpe.*

1. LUpus cùm prædæ satis esset, *in otio degebat.*
2. Accedit Vulpecula, sciscitatur otii causam.

3. *Sensit Lupus insidias fieri; simulat* morbum esse causam; orat vulpeculam deprecatum ire deos.

4. Illa dolens *dolum non succedere*, adit pastorem, monet *patere latebras lupi: hostem* enim *securum posse inopinatò opprimi.*

5. Adoritur pastor lupum, mactat.
6. Illa pótitur antro, & prædâ.
7. *Adfuit illi breve sceleris sui gaudium*; nam, *non ita multò post*, idem pastor & ipsam capit.

8. *MOR.* Envie is an ugly thing, and sometimes also destructive to the author.

9. Horace, *in the first book of his Epistles, saith*:

At others weal, an envious man doth fret.
Sicilian Kings, than envy, never yet
Invented greater torments ——

36. Of the Hart.

1. A *Hart beholding himself in a clear fountain, he approves of the* lofty and branched horns *of his forehead*; *but he condemns the* slenderneſſe of his legs.

2. *By chance, whilſt he looked on them, and whilſt he paſſeth judgment on them, the Hunter comes upon him; the Hart runs away,*

Swifter then arrowes, ſwifter then the wind.
That drives the clouds.

3. The dogs purſue him as he runs.

4. *But when he had entred into a* thick wood, *his horns were intangled in the boughes.*

5. *Then at the laſt he commended his legs, and condemned his horns, which made, that he became a prey to the dogs.*

6. MOR. *We deſire things that are to be avoided, and we avoid things that are to be deſired.*

7. The things which do us hurt, pleaſe us; and the things which do us good, diſpleaſe us.

8. *We deſire happineſſe, before we underſtand* where it is.

9. *We look after* abundance of wealth, *and* heighth of honours: *we ſuppoſe happineſſe to be placed in theſe things; in the which notwithſtanding is* a great deal of labour and ſorrow.

10. *That ſame Lyrick Poet of ours* expreſſeth it handſomly:

The talleſt Pines are over-blown,
The loftieſt Towers are overthrown,
The higheſt Hills are ſmitten down
With Thunder.

37. Of the Viper, and the File.

1. A *Viper finding a File in a Smith's-ſhop, begun to gnaw it.*

2. *The File ſmiled, ſaying, What thou fool, what doſt thou do?*

3. *Thou ſhalt* wear out thy teeth, *before thou canſt wear me,*

8. MOR. *Fœda res invidia est, & ipsi interdum authori quoque pernicioſa.*

9. *Flaccus*, Epiſtolarum lib 1.

Invidus alterius rebus macreſcit opimis.
Invidiâ Siculi non invenêre tyranni
Majus tormentum.

36. *De Cervo.*

1. CErvus in perſpicuo fonte ſe conſpicatus, probat *procêra* frontis & *ramoſa cornua*; ſed *tibiarum exilitatem* damnat.

2. Fortè, dum contemplatur, dum judicat, intervenit venator: fugit cervus

Ocyor pilis, & agente nimbos,
Ocyor Euro.

3. *Inſectantur fugientem canes.*

4. Sed cùm intrâſſet *condenſam ſylvam*, implicita ſunt ramis cornua.

5. Tum demum tibias laudabat, & cornua damnabat, quæ fecêre ut præda eſſet canibus.

6. *MOR.* Fugienda petimus; petenda fugimus.

7. *Placent, quæ officiunt: quæ conferunt, diſplicent.*

8. Beatitudinem cupimus, priuſquam *ubi ſit*, intelligamus.

9. *Opum excellentiam, & honorum celſitudinem* quærimus; in his beatitudinem ſitam opinamur, in quibus tamen *multum laboris eſt, & doloris.*

11. *Pulchrè id ſignificat* Lyricus ille noſter.

Sæpiùs ventis agitatur ingens
Pinus, & celſæ graviore caſu
Decidunt turres, feriuntque ſummos
Fulmina montes.

37. *De Viperâ, & Limâ.*

1. In fabricâ offendens limam Vipera, cœpit rodere.

2. Subriſit lima, Quid, inquiens, inepte? quid agis?

3. Tu tibi antè *contriveris dentes*, quàm me atteras

me, which am wont to bite off the hardneſse of the braſſe.

4. *MOR.* Be ſure to ſee with whom thou haſt to do.

5. *If thou* whetteſt thy teeth *againſt one ſtronger than thy ſelfe, thou ſhalt not hurt him but thy ſelfe.*

38. Of the Woolves and the Lambs.

1. THere *was once a covenant betwixt the Woolves and the Sheep, amongſt whom there is naturally diſcord*, hoſtages being given on both ſides.

2. *The Woolves gave their whelps, and the Sheep their company of dogs.*

3. *Whilſt the Sheep were quiet and feeding, the young woolves* ſet up an houling, *for the want of their dams.*

4. *Then the Woolves ruſhing upon them, cryed out, That their faith and covenant was broken; and they pull in pieces the ſheep, that were deſtitute of the* guard of the dogs.

5. *MOR.* It is folly, if in a league thou deliver the things that keep thee ſafe, to the enemy.

6. *For he that hath been an enemy, hath not yet perhaps ceaſed to be an enemy; and peradventure he may* take occaſion *to fall upon thee, being* deprived of thy ſafeguard.

39. Of the Wood, and the Countryman.

1. AT what time *alſo* the Trees ſpake; *a Country-man came into a Wood, he intreates it, that he might have leave* to get a ſhaft for his ax.

2. The Wood conſented.

3. *The Country man, when his ax was fitted, began* to cut down the trees.

4. *Then, and indeed too late, it repented the Wood of its* readineſſe to do a courteſie; *it was ſorry that its ſelfe* was the cauſe of its own deſtruction.

5. *MOR.* Have a care to whom thou doſt a good turn.

6. *There have been many, that after they have received a courteſie, have abuſed it, to the undoing of the beſtower of it.*

atteras, quæ duritiem æris præmordere soleo.
4. MOR. *Etiam atque etiam vide, quîcum tibi res sit.*
5. Si in fortiorem *dentes acuas*, non illi sed tibi nocueris.

38. *De Lupis, & Agnis.*

1. LUpis & agnis, quibus naturâ est discordia, fœdus aliquando fuit, *datis utrinque obsidibus.*

2. Lupi suos catulos, oves canum cohortem dedêre.

3. Quietis ovibus ac pascentibus, lupuli matrum desiderio *ululatus edunt.*
4. Tum lupi irruentes, fidem fœdusque solutum clamitant, ovesque *canum præsidio* destitutas laniant.

5. MOR. *Inscitia est, si in fœdere tua præsidia hosti tradas.*

6. Nam qui hostis fuit, hostis forsan nondum esse desiit; fortassis & *causam ceperit*, cur te *nudatum præsidio* adoriatur.

39. *De Sylvâ & Rustico.*

1. QUo *tempore* etiam *arboribus suus sermo erat*, venit rusticus in sylvam, rogat ut *ad securim suam tollere* liceat *capulum.*

2. *Annuit sylva.*
3. Rusticus, aptatâ securi, cæpit *arbores succidere.*

5. Tum, et quidem serò, pœnituit sylvam suæ *facilitatis*: doluit seipsam *esse causam sui exitii.*
5. MOR. *De quo bene mereris, vide.*

6. Multi fuerunt, qui, accepto beneficio, in authoris abusi sunt pernicicm.

40. De

40. Of the Members, and the Belly.

1. *THe foot and the hand once accused the belly, because their gains were consumed by it, that would not work.*

2. *They bid, that it should either take pains, or else that it should not desire to be maintained.*

3. *It beseecheth them, once or twice.*

4. *Yet the hands deny it sustenance.*

5. *The belly being empty for want of meat, when all the limbs began to be feeble, then at last the hands would be officious; but that was too late.*

6. *For the belly being weak for lack of use,* refused the meat.

7. *So all the limbs, whilst they envied the belly, dyed with the belly, when it . . .*

8. MOR. *As . . . in the society of the members, so is humane society.*

9. *A member stands in need of a member, and a friend stands in need of a friend.*

10. *Wherefore we must make use of mutuall offices, and mutuall labours: neither do riches nor* titles of honour *sufficiently defend a man.*

11. The onely and main guard is, the friendship of many.

41. Of the Ape, and the Fox.

1. *AN Ape intreateth a Fox, that he would bestow a piece of his tail on her, to cover her buttocks: for it was a burden to him, which would be of use and an honour to her.*

2. *The Fox answers, That he had nothing too much, and that he had rather have* the ground swept with his tail, *then the Apes buttocks to be covered with it.*

3. MOR. *There are some that stand in need, and there are some that have too much: yet,* no rich men have that fashion, to comfort poor men with their superfluous means.

42. Of the Stag, and the Oxen.

1. *A Stag running away from the hunter, betook himselfe into a* beast-house: *He intreateth the Oxen, that he might lie hid in the cratch.*

2. *The*

40. *De Membris, & Ventre.*

1. PEs & manus ventrem olim incusârunt, quòd ab otioso eo lucra ipsorum vorarentur.
2. Jubent aut laboret, aut ali nè petat.

3. Supplicat ille, semel atque iterum.
4. Negant tamen manus alimentum.
5. Exhausto inediâ ventre, ubi cæpêre omnes artus deficere, tum manus voluit tandem officiosa esse; verùm id seró.

6. Nam ventre desuetudine debilis, *cibum repulit.*
7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pereunt.
8. *MOR. Perinde atque* in membrorum societate est, ita se habet societas humana.
9. Membrum eget membro; amicus eget amico.

10. Quare mutuis officiis, mutuis operibus utendum est; neque divitiæ, neque *dignitatum apices*, hominem satis tuentur.

11. *Unicum & summum præsidium, complurium amicitia est.*

41. *De Simia, & Vulpecula.*

1. SImia Vulpeculam orat, ut partem caudæ sibi donet ad tegendas nates: illi enim esse oneri, quod sibi foret usui; & honori.
2. Respondet illa nihil nimis esse: & se malle *humum caudâ suâ verri*, quàm simiæ nates tegi.

3. *MOR.* Sunt qui egent, sunt quibus supereſt; *nulli tamen divitum id moris est*, ut *re superfluâ beet egenos.*

42. *De Cervo, & Bobus.*

1. CErvus venatorem fugiens, conjecit se in *stabulum*: boves orat, ut in præsepi latitare liceat.

2. Boves

2. *The oxen said, he could not be safe; for the Master and the servant would be there presently.*

3. *He said, he was secure, if so be they would not betray him.*

4. *The servant comes in, and doth not see him hid in the hay; he goes his way out.*

5. *The Stag begins to be jocund, and to fear nothing now.*

6. *Then one of the oxen, being grave, both for his age and advice, saith, It was an easie thing to deceive this fellow, that is* (as blinde as) a Mole; *but how thou canst lie hid from our Master, who is* (as quick-sighted as) Argos;

This is the toile, this is the work.

7. Presently after a while, *comes in the Master; who, that he might correct the servants negligence, viewing every thing with his eyes, and* trying what was in the cratch with his hand, caught hold of the Stags horns *under the hay: He calls upon his servants, they run to him, they* enclose the Deer, *and take him.*

8. MOR. *In adversities and dangers, lurking places are* hard to be found; *whether it be, because Fortune vexeth poor men, as she begun; or, because they, being hindred with fear, betray themselves through indiscretion.*

43. Of the Lion, and the Fox.

1. THE *Lion was sick, the living creatures came to visit him; only the Fox deferred his service.*

2. *The Lion* sends a messenger to him with a letter, *which wished him to come, saying, That his only presence would be very acceptable to the Lion, and that there should be no danger why the Fox should fear; for first,* the Lion was one that loved the Fox very well, *and therefore* desired to speak with him.

3. *Besides, that he himselfe was sick, and* lay by it, *so as though he would do him harm,* (a thing that was not) *yet he could not.*

4. *The Fox writes back, That he desired, that the Lion might recover, and that he would pray to god for that; but he would not come and see him, for he was affrighted with the foot-steps.*

5. *Which foot-steps, forasmuch as they are all towards the Lion's den, and none from it-wards,* that matter was a token, *that many living creatures went in, but none came out.* Horace *saith.*

6. What once the Fox to the sick Lion said,

2. Boves tutum esse negant; mox enim & dominum & famulum affuturos.

3. Ille securum se esse ait, modò nè ipsi prodant.

4. Intrat famulus, occultum fæno non videt; exit.

5. Gestire cervus, & nihil jam timere.

6. Tum unus è bôbus, & ævo & consilio gravis, Facilè, inquit, erat hunc (qui *talpa est*) fallere; sed ut herum (qui *Argus est*) lateas;

Hic labor, hoc opus est.

7. *Mox deinde* introgreditur herus; qui, ut servi negligentiam corrigat, cuncta lustrans oculis, & *præsepe manu tentans, cervi deprehendit* sub fæno *cornua*; inclamat famulos, accurrunt, *feram concludunt*, capiunt.

8. *MOR.* In adversis rebus periculis, latebræ *difficiles* sunt *inventu*; an quia miseros, ut cœpit, fortuna exagitat; aut, quia ipsi, metu impediti, *consilii* semet *imprudentiâ* produnt.

43. *De Leone & Vulpecula.*

1. Leo ægrotabat, visebant animalia; unâ officium differente Vulpeculâ.

2. Ad hanc *legatum mittit* leo *cum epistolâ*, quæ venire admoneat; gratissimam rem ægroto fore ejus unius præsentiam; nec quicquam periculi fore cur vulpecula metuat; *leonem* enim primùm quidem *amicissimum esse vulpeculæ*, ideoque *percupere ejus colloquium*.

3. Deinde ægrotum esse, & *decumbere*, ut, etiamsi (*id quod non erat*) velit, nocere tamen non queat.

4. Rescribit vulpecula, Optare se ut Leo convalescat; idq; oraturam superos, cœterum minimè visuram; terreri enim se vestigiis.

5. Quæ quidem vestigia cùm omnia sint antro leonis adversa, & nulla aversa, *eam rem indicium esse*, multum quidem animalium introisse, sed exisse nullum. *Horatius.*

6. *Olim quod vulpes ægroto cauta leoni,*

Respondit

I will relate: The feeting made me 'fraid,
Which all look to thee-wards, but none look back.

7. *MOR.* Beware thou doest not trust words; unless thou doest take heed, thou shalt often be beguiled.

8. Thou maist guesse at men both by their words and deeds, and by the deeds the words are to be judged.

44. Of the Fox, and the Weesell.

1. A *Fox being lean with long fasting, crept by chance through a narrow hole, into* a corn-wisket; *in which, when he had well fed, his* teg'd-belly *hindred him, as he strove to go out again.*

2. *A Weesell, a good way off, seeing her striving, at the last telleth her, If she had a minde to go forth, she should come lean again to the hole, which she got in at, when she was lean.*

3. MOR. *You may see many to be pleasant and cheerfull in a mean condition, being void of cares, and* free from the troubles of the minde.

4. *But if these men become rich, you shall see them* to go heavily, *and never* to shew a merry look, *being* full of cares, and overwhelmed with troubles of the minde.

5. *Thus* Horace *sings this tale, in the first book, and seventh Epistle.*

A Fox by chance crept through a little hole,
Into a basket, that had store of grain:
And having fed, he strove, with's belly full,
To get out thence again, but all in vain.
A Weesell bids him, if he thence would passe,
Go to the hole lean, as at first he was.

45. Of the Horse, and the Stag.

1. A *Horse* made war *with a Stag.*

2. *And being beaten at the last out of the pastures, he besought Man's help.*

3. *He comes back with a Man, he goes down into the plain field; and he that was overcome before, is now made conquerour.*

4. But for all this *when the enemy was overcome, and* brought to an under, *the Victor himselfe* could not chuse but obey the man.

5. *He carrieth a rider on his back, and a bridle in his mouth.*

6. MOR. *Many strive again, poverty, which when it is over-*

com

Respondit, referam; Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum.

7. MOR. *Cave fidem habeas verbis. Ni caveris, sæpe tibi dabuntur verba.*

8. *Capienda est conjectura tum ex verbis, tum ex factis; & ex his illa sunt judicanda.*

44. *De Vulpecula, & Mustela.*

1. Vulpecula, longâ inedia tenuis, fortè per angustiorem rimam ad *cumeram frumenti* repsit: in quâ cùm probè pasta fuit, deinde rursus tentantem egredi *distentus* impedit *venter.*

2. Mustela luctantem procul contemplata, tandem monet, si exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *MOR.* Videas complures in mediocritate lætos esse, atque alacres, vacuos curis, *expertes animi molestiis.*

4. Sin hi divites facti fuerint, videbis eos *mœstos incedere*, nunquam *frontem porrigere, plenos curis, animi molestiis obrutos.*

5. Hanc fabellam sic *Horatius* canit, lib. 1. Epist. 7.

Fortè per angustam tenuis Vulpecula rimam
Repserat in cumeram frumenti: pastaque rursus
Ire foràs pleno tendebat corpore, frustra.
Cui Mustela procul, Si vis, ait, effugere istinc,
Macra cavum repetas arctum, quem macra subisti.

45. *De Equo, & Cervo.*

1. Equus gerebat bellum cum Cervo.

2. Pulsus tandem è pascuis, implorabat opem humanam.

3. Redit cum homine; descendit in campum, victus antea jam fit victor.

4. *Sed tamen,* hoste victo, & *sub jugum misso, ipse victor necesse est serviat*

dorso, frænum ore.

multi contra paupertatem; quâ per fortunam

come by fortune and induſtry, the conquerour's liberty is often loſt.

7. *For being Lords and* Maſters of poverty, *they begin to ſerve riches; they are tormented with the ſcourges of covetouſneſſe, they are held in with the bridle of ſparingneſſe; neither do they* keep a mean in getting, *nor dare they* (*a* juſt puniſhment indeed of covetouſneſſe) make uſe of the means which they have got.

8. Horace *ſpeaks of this, in the firſt book of his Epiſtles, and the tenth Epiſtle.*

The Stag did beat the Horſe out of the field,
Who found himſelfe too weak, but loath to yield:
He crav'd man's help, and underwent the rein.
But having quel'd his foe by might and main,
The rider from his back he could not get,
Nor bit out of his mouth, but bears them yet.
So he that poverty doth ſtrive to flie,
Wants, that's than gold more pretious, Liberty.
The wretch his Maſter bears; a ſlave is he,
That with a little content cannot be.

46. Of two young-Men.

1. *TWo young-men* make, as though they would buy meat *at a Cooks.*

2. *Whilſt the cook* was doing other things, *the one ſnatcheth a piece of fleſh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.*

3. *The cook, as ſoon as he ſaw a piece of fleſh to be gone out of the basket, begun* to charge them *both* of theft.

4. *He that had taken it away, ſwore by* Jove, *that he had nothing; and he that had it, ſwore often, that he took nothing away.*

5. *To whom the cook ſaid, Truly* the thief *now is* unknown *to me; but he by whom you have ſworn, ſaw, and knoweth him.*

6. MOR. *If we do any thing amiſſe, men do not preſently know it; but God, who ſitteth above the heavens, and beholdeth the bottomleſſe depth, ſeeth all things.*

7. Which if men do but conſider, they will ſin more cloſely and warily.

& industriam victâ, sæpe victoris interit libertas.

7. Domini quippe & *victores paupertatis*, servire incipiunt divitiis; anguntur avaritiæ flagris, parsimoniæ cohibentur frænis; nec *quærendi tenent modum*, nec (*justo quidem avaritiæ supplicio*) *partis rebus* audent uti.

8. De hâc re *Horatius*, lib. 1. Epistolarum, 10. Epist.

Cervus equum pugnâ melior, communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frænumque recepit.
Sed, postquam victor violens discessit ab hoste,
Non equitem dorso, non frænum depulit ore.
Sic, qui pauperiem veritus, potiore metallis,
Libertate caret, dominum vehet improbus, atque
Serviet æternùm, quia parvo nesciat uti.

46. De *duobus Adolescentibus.*

ADolescentes duo opsonium apud coquum *sese empturos simulant.*

2. Coquo *alias res agente*, carnem alter è canistro arripit: dat socio, ut sub veste occulat.

3. Coquus subreptam sibi carnis partem ut vidit, *furti* utrumque cæpit *insimulare.*

4. Qui abstulerat, per *Jovem* nihil habere; is verò qui habuit, nil se abstulisse identidem pejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*; sed is inspexit, is scit, per quem jurâstis.

6. *MOR.* Si quid peccavimus, id statim non sciunt homines; at Deus omnia videt, qui sedet super cœlos, & intuetur abyssos.

7. *Quod si cogitent homines, suppressiùs, prudentiúsque peccabitur.*

47. Of the Dog, and the Butcher.

1. *WHen a dog had stolne a piece of flesh from a butcher in the shambles*, he ran presently away with it as fast as he could.

2. *The butcher* being daunted with the losse of the thing, *at the first held his peace; afterwards*, when he came to himselfe, *he called to him thus a great way off*, O thou arrant thiefe, *run secure, thou maist without any danger, for thou art sure now, because of thy swiftnesse; but hereafter thou shalt be* watched more narrowly.

3. MOR. *This fable signifieth*, that almost all men become then at the last more wary, when they have sustained losse.

48. Of the Dog, and the Sheep.

1. A *Dog* commenced an action against a sheep, *bawling, that she* ought him a loaf which he lent her.

2. *The sheep* denieth the action.

3. *The Kite, the Woolf, and the Vultur are sent for; they affirm the thing.*

4. The sheep is cast, *the dog taketh her away hastily, and* fleeeth *her, being cast.*

5. MOR. *Both* every one knowes, *and this little tale doth very well teach, that* very many are over-born by false witnes-bearing.

49. Of the Lamb, and the Woolf.

1. A *Woolf met a lamb that kept company with a hee-goat: he ask'd him, Why, having left his dam, he rather followed a* stinking hee-goat, *and perswades him, that he would go back again to his dam's* duggs, that strutted out with milk; *hoping that so it would come to passe, that he should pull him in pieces, being drawn aside.*

2. *But he said, O Woolf, my dam committed me to him, an especiall care to look after me is committed to him; I must obey my parent rather than thee, who desirest to draw me aside by those words, and by and by to pull me in pieces, being drawn aside.*

MOR. Do not trust all men; *for many, whilst they seem* to be willing to do others good, *consult for themselves in the mean time.*

50. Of

47. *De Cane, & Lanio.*

1. CAnis in macello, cùm lanio carnem abstuliſſet, *in pedes ſeſe continò, quantum potuit, conjecit.*

2. Lanius, *jacturâ rei perculſus*, primùm tacuit; deinde *animum recipiens*, ſic procul acclamavit, *O furaciſſime*, curre tutus, impunè tibi licet; tutus enim es nunc ob celeritatem: poſthac autem *cautiùs obſervaberis.*

3. *MOR.* Hæc fabula ſignificat, *pleroſque omnes tum demum fieri cautiores, ubi damnum acceperint.*

48 *De Cane, & Ove.*

1. CAnis *ovem in jus vocat, panem ex mutuo debere* clamitans.

2. Illa *it inficias.*

3. Milvus, Lupus, Vultur accerſuntur; rem affirmant.

3. *Damnatur ovis*; damnatam canis rapit ac *deglubit.*

4. MOR. *Falſis teſtimoniis opprimi* quàm plurimos, tum *nemo veſcit*, tum hæc quàm optimè docet fabellula.

49. *De Agno, & Lupo.*

1. AGno comitanti caprum lupus fit obviàm; rogitat cur, relictâ matre, *olidum* potius ſequatur *hircum*, ſuadetque ut ad *diſtenta lacte* matris *ubera* redeat; ſperans ita fore, abductum ut laniet.

2. Ille verò, Mater me, O lupe, inquit, huic commiſit; huic ſumma cura ſervandi data eſt; parenti potiùs quàm tibi obſequendum, qui me ſeducere iſtis dictis poſtulas, ſubductum mox diſcerpere.

3. MOR. *Nolim omnibus fidem habere*; *multi* enim, dum *aliis* videntur *velle prodeſſe*, ſibi interdum conſulunt.

50. Of a young-Man, and a Cat.

1. *When a young man took delight in, and loved a Cat, he wearied* Venus *with intreaties, that she would turn the Cat into the shape of a woman.*

2. Venus *pitied and heard him, when he prayed: There is made a change of the shape; which liked the young man, being deeply in love, very well. Forsooth, she was* all pretty-sappy, all pretty-white, all pretty-handsome.

3. And not very long after, *the goddesse, desiring much to try whether the cat had changed her manners also with her body, lets in a little mouse, down through* the little court.

4. *There befell* a thing, that very much deserved laughter and sport.

5. *The little woman presently* makes after the little beast, *when she saw her.*

6. Venus *taking it ill, changed the woman's look into a cat.*

7. *Her hands to feet, her armes to thighes turn'd thus,*
A tail is added, and she's made a Pus.

8. *MOR.* They change the aire, not minde, that o're-sea run.

9. *And,* it is too hard a thing to leave the things one is used to.

10. Horace *saith:*
Though Nature with a fork thou dost expell,
Yet will it still recoil.

51. Of the Husband-man, and his Sons.

1. *A Husband man had a great many young men to his sons, and they were at discord amongst themselves; whom the father striving to perswade to love one another, when he had laid down a* bottle of sticks, *he bids every one severally break it, as it was* tied together with a short cord.

2. The weak youths *strive in vain.*

3. *The father looseth it, and gives to every one a little rod; which when every one, according to their* little strength, *easily brake, he said, O little sons, no* body will be able to overcome you, if you hold thus together.

4. *But if ye will* wound one another, and make civill war,

ye

50. *De Adolescente, & Cato.*

1. Cùm adolescens quidam in deliciis amoribusque usurpâsset catum, *Venerem* precibus fatigavit, ut catum in fœminam transfiguraret.

2. Commisereſcit & audit orantem *Venus*: fit metamorphosis, quæ adolescenti miserè amanti perplacuit; nempe, *tota succi plenula, tota candidula, tota elegantula.*

3. *Nec verò ita multò post*, percupiens experiri dea nunquid catus cum corpore mutâsset & mores, per *impluvium* immittit mùsculum.

4. Ibi *risu prorsus atque ludo res digna* accidit.

5. Conspectam illicò bestiolam *insequitur mulierc'la*.

6. *Venus* indignans fœminæ vultus in catum mutavit.

7. *Cum pedibusque manus, cum parvis brachia mutat,*
Cruribus; & cauda est mutatis addita membris.

8. MOR. *Cœlum non animum mutant, qui trans mare currunt.*

9. *Nimisque difficile est, assueta relinquere.*

10. Horat:
Naturam expellas furca licèt, usque recurret.

51. *De Agricolâ, & Filiis.*

1. Complures habebat agricola adolescentulos, iique inter se discordes fuêre; quos pater elaborans trahere ad mutuum amorem, appositò *fasciculo*, jubet singulos brevi *circumdatum funiculo* estringere.

2. *Imbecilla* nequicquam conatur *ætatula.*

3. Solvit pater, redditque singulis virgulam; quam cùm pro suis quisque *viriculis* facilè frangeret; O, inquit filioli, *sic concordes vos vincere poterit nemo.*

4. Sed si *mutuis volueritis sævire vulneribus*, atque *intestinum*

e will be at the last a prey to the enemies.

5. MOR. *This Apologue teacheth,* that small means increase by concord, *and* great means waste to nothing by discord.

52. Of the Country-Man, and the Horse.

1. A *Country-man brought along the way* a lere horse, *and an asse,* soundly loaden with fardells.

2. *The little asse being weary, intreats the horse, that he would help him with his loading,* if he would save his life.

3. *The horse saith,* He would not do it.

4. *The little asse at the length,* being tired with the weight of his pack, *lyeth down and dieth.*

5. *His Master* layeth all the load, *and the skin of the dead asse too,* upon the horses back.

6. *With which, when he was pressed down, he saith, O me poor wretch, I am now thus tormented* according to mine own desert, *who would not ere-while help* the asse, *that was* over-loden.

7. MOR. *We are admonished by this tale,* to help our friends that are oppressed.

8. Our country (*saith* Plato) challengeth a part of our birth to it self, and our friends a part.

53. Of the Colliar, and the Fuller.

1. A *Colliar invited a Fuller* to dwell *with him* in one house.

2. *The Fuller saith, My friend,* that is neither pleasure nor profit to me: *for, I greatly fear, lest what I wash clean, thou* mayest make as black as a coal is.

3. MOR. *We are admonished by this tale, to walk with* blamelesse persons; *we are admonished,* to avoid the company of wicked men, as a plague.

4. Company (*saith* Campanus) drawes men; and acquaintance also, screweth into mens behaviour; and every one becommeth just such, as they with whom he converseth.

54. Of the Fowler, and the Ring-dove.

1. A *Fowler* went a birding; *he seeth a Ring-dove a great way off,* making her nest in a very high tree; *he makes haste: Lastly,* he laies wait to hit her; *he* treads upon a snake with his heel.

2. He

agitare bellum, cæitis tandem præda hostibus.

3. *MOR.* Docet hic Apologus, *concordiâ parvæ res crescere, discordiâ magnas dilabi.*

52. *De Rustico, & Equo.*

1. RUsticus *equum vacuum, asinumque sarcinulis egregiè onustum* producit ad viam.

2. Defessus asellus equum, sibi onera ut adjuvet, orat, *si salvum velit.*

3. *Negat facturum* equus.

4. Asellus tandem *sarcinæ pondere gravatus* procumbit, moritur.

5. Herus omne *onus*, mortui quoque asselli corium, *in equi dorsum reclinat.*

6. Quibus cùm ille deprimeretur, Me miserum! inquit, *merito meo* sic nunc excrucior, qui dudum *laboranti asino* opitulari nolui.

7. *MOR.* Monemur hac fabula, ut *oppressis subveniamus amicis.*

8. *Ortûs nostri* (inquit *Plato*) *partem sibi patria vendicat, partem amici.*

53. *De Carbonario, & Fullone.*

1. FUllonem invitabat carbonarius, ut secum, *in unis ædibus habitaret.*

2. Fullo, *non est*, inquit, mi homo, *istud mihi vel cordi, vel utile:* vereor enim magnopere, nè, quæ ego eluam, tu *reddas tam atra quàm carbo est.*

3. *MOR.* Monemur hoc Apologo, cum *inculpatis* ambulare; monemur *sceleratorum hominum consortium, velut pestem quandam, devitare.*

4. *Trahunt* (inquit *Campanus*) *hominem sodalitia; commercia etiam in mores penetrant; & perinde quisque evadit, ut ii quibuscum versatur.*

54. *De Aucupe, & Palumbo.*

1. IT *venatum* auceps: videt nidulantem procul *in altissima arbore* palumbum; adproperat: denique *insidias molitur; premit calcibus anguem.*

2. Hic

2. *He stung him.*

3. *He being affrighted with the suddain harm, saith, Wo is me, poor man!* whilst I lie in wait to deceive another, I my self am utterly undone.

4. MOR. *This little tale signifieth, that* they are sometimes beguiled by their own crafts, who attempt alteration in a State.

55. Of a Trumpeter.

1. A *Trumpeter was taken by the enemies, and led away.*

2. *He trembled, and besought them to spare a harmlesse person: He said, That he, for as much as he never* bare *any* arms, *except a Trumpet, could not indeed kill a man,* much lesse *would he.*

3. *They on the contrary spake roughly* against him, *both with a cruell muttering and blowes.*

4. *Thou rogue,* thou hadst as good say nothing; *thou doest hurt most of all, and* thou shalt *now* be hanged here; *because whereas thou (as thou confessest) art* unskilled in military affairs, thou stirrest up, and setteſt on other mens courage.

5. MOR. *Some offend most grieviously, who advise Princes, that are* otherwise prone enough to mischief, *to do unjustly,* and do buz into their ears some such words as these,

6. What do you make any question? *Have you forgot that you are a Prince?* May not you do what you list? *You are greater then the Lawes, the name of* a Law-breaker *can scarce light upon you, who do bear sway even over the Lawes themselves.*

7. Your subjects have nothing which is not yours. *You are able both to save and to destroy. It is lawfull for you,* to make him wealthier or more honourable, whom you think good. *It is lawfull for you to take away his wealth and honour, when you please.*

8. *Some things condemn or commend other men; every thing will be very commendable for you.*

56. Of the Woolf, and the Dog.

1. A *Woolf meets a Dog,* as it chanced, *in the wood,* before it was light; *he asketh him how he doth,* he is glad to meet him; *and at the last asketh him, how he came to be so slicke.*

2. *To whom he said; My Master's care hath done this; for, my*

Master

2. Hic mordere.

3. Ille, improviso exanimatus malo, Me miserum! inquit, *dum alteri insidior, ipse dispereo.*

4. *MOR.* Significat hæc fabella, *nonnunquam eos suis artibus circumveniri, qui res novas moliuntur.*

55. *De Buccinatore.*

1. BUccinator quidam ab hostibus capitur, abducitur.

2. Trepidare ille, supplicare ut parcant innoxio; se, quando nihil *armorum* unquam præter unam buccinam *gestaverit*, hominem nè potuisse quidem occidere, *nedum* voluisse.

3. Ibi contrà murmure tum sævo, tum verberibus, intonant.

4. *Nihil agis*, scelus, maximè noces, atque nunc hîc *trucidabere*; quòd, cùm ipse (ut fateris) sis *rei militaris imperitus*, cornu isto tuo *aliorum excitas evibrasque animos.*

5. *MOR.* Graviſſimè peccant nonnulli, qui *ad mala alioqui satis pronis* principibus, ut iniquè agant, consulunt, atque *hujusmodi quædam ad illorum aures occinunt*,

6. *Quid etiam dubitas?* An te principem esse oblitus es? *An non tibi quod lubeat, licet?* Tu legibus major: in te *legirupæ* nomen cadere haud potest, qui ipsis etiam dominaris legibus.

7. *Tui nihil possident, quod tuum non sit.* Tu potes & servare & perdere. Tibi fas est *opibus dignitatéque augere, quem visum fit.* Fas est, ubi libuerit, adimere.

8. *MOR.* Alios alia vel damnant, vel commendant: Tibi nihil non honestissimum futurum.

56. *De Lupo, & Cane.*

1. LUpus cani *ante lucem* in sylvâ *fortè fortuna* sit obviam; salutat, *adventum gratulatur*: denique rogat, quo pacto tam sit *nitidus.*

2. Cui ille, Herilis cura hoc efficit; herus me blandientem sibi

Master cherisheth me, when I fawn upon him, I am fed from my Master's most fine table, I never use to sleep in the open aire; *and* besides it cannot be said, how all the family make much of me.

3. *Truly, saith the woolf, thou art very happy, dog,* that hast lighte upon such a kinde and gentle Master, *with whom, O, I could wish too, that I might dwell; then* no living creature in the world *should be more happy than I.*

4. *The dog, seeing the woolf to be very* desirous of a new condition, promiseth that he would bring it about, that he should finde some respect from his Master, so he would but abate something of his old fiercenesse, *and undergo service.*

5. He is resolved; *it pleased the woolf to walk along to the* farm-house: they have a great deal of very pleasant discourse upon the way.

6. *And afterward, when it grew light, the woolf espying* the dog's neck worn bare, *said, O dog,* what ailes that neck of thine, with the hair all off it?

7. *I used, said he, being* somewhat fierce, to bark at, *and sometimes* to bite strangers as well as friends; *and* my Master not enduring that, did often beat me, *forbiding me withall to sit upon any, but a thief or a woolf.*

8. *I am* overmastered, *and made more milde,* by being *thus* beaten, *and I have kept this mark of my* inbred churlishnesse.

9. *The Woolf, when he heard this, saith,* I will not buy *thy Master's* friendship at such a rate.

10. *Therefore, farewell, Dog, with that slavery of thine;* my own liberty is better for me.

11. *MOR.* It is more desirable to be Master in a mean cottage, and to eat brown bread, then to enjoy dainty cheer in a stately palace, and to be lyable to danger, and live in fear.

12. For liberty is banished out of a great house, where wrong must be taken, and passed over in silence.

57. Of the Husband-man, and the Dogs.

1. A *Husband man, after he had wintered* a good many daies *in the Country, began at the last* to want necessaries; *he* killed his sheep, and after a while *his shee-goats; and last of all,* he kills his oxen *too,* that he might have something wherewithall to maintain his body, that was almost famished.

2. When

sibi demulcet, de mensa pascor herili nitidissimâ, nunquam sub dio dormîto, tum universæ familiæ dici non potest quàm sim gratus.

3. Næ tu, inquit lupus, multò es felicissimus, ô canis! cui tam benignus & comis contigit herus, quocum O utinam commorari & mihi liceat; nullum me animantium esset uspiam fortunatius.

4. Canis, novi statûs cupidissimum videns lupum, effecturum se pollicetur, ut hæreat in parte aliquâ apud herum, modò de pristinâ ferociâ aliquid remittere, & servitutem servire, velit.

5. Stat sententia: Lupo libitum est deambulare ad villam; sermones edunt in itinere prorsus jucundissimos.

6. Postea verò cum illuxit, contritum canis callum, videns lupus, Quid sibi vult, inquit, O canis, tua isthæc prorsus depilata cervix?

7. Solebam, inquit ille, feroculus, notis pariter & ignotis allatrare obmordereque nonnunquam. Id ægrè ferens herus, crebris me tundebat verberibus, prohibens etiam nè quem præter furem lupumque adorirer.

8. Ego sic vapulando victus sum, & mitior factus, hocque genialis sævitiæ servavi signum.

9. Lupus, hoc audito, Ego, inquit, heri tui amititiam tanti non emo.

10. Vale igitur, O canis, tuâ isthâc servitute; mihi mea potior est libertas.

11 MOR. Optabilius est humili casa dominum esse, & panem atrum vorare, quàm in ampliſſimâ regiâ opiparis mensis frui, & obnoxium trepidumque degere.

12. Nam, libertas sublimi exulat aulâ, ubi accipienda venit, & mussitanda injuria est.

57. De Agricola, & Canibus.

1. AGricola cum ruri plusculos hyemâsset dies, cæpit tandem necessarium rerum penuriâ laborare: interfecit oves, mox & capellas, postremò boves quoque mactat, ut habeat quo inedia penè exhaustum corpusculum sustentet.

2. Id

When the Dogs saw that, *they resolved* to save themselves by running away; *for they should live no longer, seeing their Master did not* so much as *spare* the oxen, whose labour he made use of in doing his country-work.

3. *MOR.* Have a care into what house you put your selfe for wages.

4. Some Masters are very unkinde.

5. *For many now adaies* are grown so mad, that they are ready to kill even their servants, *for any misfortune, harm, or dammage.*

58. Of the Fox, and the Lion.

1. A *Fox*, which was not used to the Lion's fiercenesse, *having by chance seen that living creature* once or twice, *did tremble, and run away.*

2. As soon as ever the Lion came and met him the third time, the Fox was so far from fearing any thing, *that* he went boldly to him, *and saluted him.*

3. *MOR.* Use makes us all more bold, even towards them, whom we durst scarce look at before.

59. Of the Fox, and the Eagle.

1. A Foxe's Cub *ran abroad; being caught by an Eagle,* it calls to its dam to help it.

2. *She runs, and intreats the Eagle, that he would let go her Cub, being taken prisoner.*

3. *The Eagle,* having got a prey, flyeth to her young ones.

4. *The Fox pursueth her,* with a fire-stick which she snatch't up, *as though she would* burn down her strong holds.

5. *As soon as ever she had* climbed up the tree, *she saith, And now do thou defend thy selfe and young ones if thou canst.*

6. *The Eagle trembling whilst she* feared her house burning, *said, Spare me and my children, and* I will restore what ever I have of thine.

7. MOR. *By the Eagle understand* men of a powerfull and daring spirit; *by the Fox understand* poor folks, *whom* rich folks endeavour all alike, to cavill with, *and vexile.*

8. *But,* seeing the Pismires also have their splene, *those weak people sometimes do* handsomely revenge a wrong which they have received.

60. Of

2. *Id videntes canes, salutem fugâ quærere* constituunt; sese enim non victuros diutiùs, quando *nè bobus quidem, quorum in opere rustico faciendo utebatur operâ,* pepercit herus.

3. MOR. *In quam domum mercedis gratiâ te tradas, vide.*

4. *Nonnulli inhumaniſſimi ſunt heri.*

5. Multi enim hodiè *eo dementiæ prolabuntur,* ut vel *ſervos* infortunio, malo, & damno *libenter mactent.*

58. *De Vulpe, & Leone.*

1. VUlpecula, *quæ leonis immanitatem inſuetam habebat, ſemel atque iterum,* id fortè animal contemplata, trepidare & fugitare.

2. *Cùm jam tertiò obtuliſſet ſeſe obviam leo, tantùm abfuit, ut metuerit quicquam vulpes,* ut *confidenter illum adierit,* ſalutaveritque.

3. MOR. *Omnes nos conſuetudo audaciores facit, vel apud eos quos antea aſpicere vix auſi fuimus.*

59. *De Vulpe, & Aquila.*

1. VUlpeculæ *proles* foràs excurrebat; ab Aquilâ comprehenſa, *matris fidem implorat.*

2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.

3. Aquila *nacta prædam ad pullos ſubvolat.*

4. Vulpes, *correptâ face,* quaſi illius *munitiones incendio abſumptura* eſſet, inſequitur.

5. Cùm jam *arborem aſcendiſſet,* Et ipſa nunc te inquit, tuoſque ſi potes tuêre.

6. Trepidans aquila *incendium* dum *metuit,* Parce, inquit, mihi parviſque liberis; *tuum quicquid habeo, reddidero.*

7. *MOR.* Per aquilam, *potentis atque audacis animi homines intellige;* per vulpem, *pauperculos, quos calumniis premere, contumeliiſque afficere divitibus æquè ſtudium eſt.*

8. Verùm, *quando eſt ſua & formicis ira,* impotentes *ii acceptam interdum probe ulciſcuntur injuriam.*

60. Of the Husband-man, and the Stork.

1. WHen *the cranes and geeſe* ate up the ſown corn, *the Country-man* ſet a ſnare *for them; the cranes were taken, and the Geeſe were taken, and a ſtork alſo was taken.*

2. She begg'd hard for her ſelf, *crying out, that ſhe was* one that did no hurt, *and was neither crane nor gooſe, but the beſt of all birds, becauſe ſhe uſed alwaies* to do all that ever ſhe could for her father, *and to maintain him when he was* very aged.

3. None of theſe things, *quoth he*, are unknown to me; *but*, for as much as we have taken thee with them that did hurt, thou ſhalt die likewiſe with them.

4. *MOR.* He that committeth a naughty fact, and he that keepeth company with them that are naught, are puniſhed both alike.

61 Of the Cock, and the Cat.

1. A *Cat came to eat a cock*; and having not reaſon enough *to do him hurt, he begins to accuſe the Cock, ſaying, That he was* a bird that troubled others with his noiſe, *becauſe he* wak'd men when they were aſleep, *in the night*, with ſuch a ſhrill voice.

2. *He ſaid, he was innocent, ſeeing he thus* called up men to their work.

3. *The Cat in the mean time ſpake earneſtly againſt him; Thou villain*, thou hadſt as good do nothing; thou lieſt with thy mother, *and doſt not refrain from thy ſiſter.*

4. When the cock endeavoured to clear himſelf of that too, *the Cat* going on ſtill in a rage, *ſaith, Neither* ſhall this avail any thing, I will pull thee all in pieces to day.

5. *MOR.* William Gaudan *ſaith, It is an old ſaying*, One may quickly finde a ſtick to beat a dog withall.

6. *A naughty man, if he liſt, will* undo you, whether by right or by wrong.

62. Of the Shepheard, and the Husband-men.

1. A *Boy kept ſheep in an* open meadow; *and when he cryed out in jeſt* many times, *that the Woolf was there*, he raiſed the husbandmen on all ſides.

2. *While*

60. *De Agricola, & Ciconia.*

1. GRuibus anſeribuſque *ſata depaſcentibus*, *laqueum prætendit* ruſticus; capiuntur grues, capiuntur anſeres, capitur & ciconia.

2. *Supplicat illa, innocentem* ſeſe clamitans; & nec gruem nec anſerem eſſe, ſed avium omnium optimam, quippe quæ *parenti ſedulò ſemper inſervire*, eundemque *ſenio confectum* alere conſueverit.

3. *Horum*, inquit, *nil me fugit*; verum, *cum nocentibus poſtquam te cepimus, cum eis quoque morieris.*

4. MOR. *Qui flagitium committit, & is qui impuris ſe adjungit ſocium, pari pœnâ plectuntur.*

61. *De Gallo, & Cato.*

1. VEnit ad Gallum comedendum Catus; *non ſatis* autem *habens* ad nocendum *cauſæ*, gallum criminari occipit, *obſtreperam* eſſe *avem* dicitans, utpote quæ *voce tam acuta* noctu *dormientes homines expergefaciat.*

2. Ille ſe innocentem ait, cùm ſic *excitet ad opera mortales.*

3. Catus intereà intonat, *Nihil agis*, ſceleſte; *cum matre rem habes*, nec à ſorore abſtines.

4. *Id gallus quoque cùm expurgare niteretur*; *Nec hoc*, inquit, *perſeverantiùs ſæviens* Catus, *quicquam faciet*; tu mihi hodie dilacerpêris.

6. *MOR.* Vetus dictum eſſe ait *Guil. Gaudanus*, *Ut* [illegible] *das, facile inveniri baculum.*

6. Malus, ſi libitum fuerit, *quo jure quaque injuriam* [illegible] *tem dabit.*

62. *De Opilione, & Agricoli.*

1. PUer *editiore pratulo* oves paſcebat, atque *quaterque* lupum adeſſe clamitans, *agric*[illegible] *bat.*

2. *Whilst they*, having been too often made fools on, *do not come to help him, when he craved their aid in good earnest*, the sheep became a prey to the woolf.

3. *MOR.* If any one be used to lie, he will scarcely be believed, if at any time he shall begin to tell the truth.

4. *That jest in* Horace, *in the* 17th *Epistle of his first book, concerning* Planus *the jester, is very like to the foregoing Apologue.*

He that was once befool'd, will not assay,
To help lame *Planus* up in the crosse way,
Though many a tear he shed, and do protest
By his god *Apis*, I am not in jest:
Believe me, stony-hearts, and your help lend
To one that's lame. Get some to help thee, friend,
That knowes thee not, thy neighbours all do cry:
We know thy cheats, and for us thou maist lie.

63. Of the Eagle, and the Crow.

1. AN *Eagle flyeth down from* a very high rock, *upon* the back of a lamb.

2. *The Crow seeing that*, thinks it fine sport, like an ape, to imitate *the Eagle; he lets himself down upon* a ram's fleece; *being let down, he is made fast by the feet; being fastned by the feet, he is caught, being caught, he is thrown to the boyes.*

3. MOR. *Let every one esteem himself, not by others, but his own worth.*

4. Take measure of thy selfe by thy own foot, *saith Horace.*

5. *Desire that, and attempt that, which thou art able to perform.*

64. Of the envious Dog, and the Ox.

Dog lay in a rack full of hay.

2. *An Ox came to eat.*

e dog rousing himselfe up, *hindred him.*

Ox *saith, A mischief on thee, with that envy of thine, tha*
t eat the hay thy selfe, nor sufferest me to eat it.

great many are of that disposition, *that they env*
which they cannot attain to for want of under-

2. *Illi sæpiùs illusi* seriò auxilium imploranti dum non subveniunt, *fiunt oves prædæ lupo.*

3. MOR. *Si mentiri consueverit quispiam, huic, si quando verum narrare occæperit, haud facilè habebitur fides.*

4. Superiori Apologo finitimus est ille, apud Horat. lib. 1. Epist. 17. de *Plano* scurrâ jocus.

5. *Nec, semel irrisus, triviis attollere curat*
Fracto crure planum, licet illi plurima manet
Lacryma; per sanctum juratus dicat Osirim,
Credite, non ludo; crudeles, tollite claudum.
Quære peregrinum, vicinia rauca reclamat.

63. *De Aquila, & Corvo.*

1. *RVpe editissimâ* in *agni tergum* devolat Aquila.

2. Videns id Corvus, *imitari, velut simia, gestit* Aquilam: in *arietis vellus* se demittit, demissus impeditur, impeditus comprehenditur, comprehensus projicitur pueris.

3. *MOR.* Non aliorum, sed suâ se quisque virtute æstimet.

4. *Tuo te pede metire,* inquit *Horatius.*
5. Id velis, id tentes, quod possis.

64. *De Cane invido, & Bove.*

1. *PRæsepio fæni pleno* decumbebat canis.
2. Venit bos ut comedat.
3. *Ille sese surrigens,* prohibere.
4. Bos, Dii te cum isthac invidiâ perdant, inquit, qui *nec fæno vescéris, nec me vesci finis.*
5. MOR. *Eo sunt ingenio plerique,* ut alii invideant quod ipsi *mentis inopia* assequi nequeant.

65. Of the Jack-daw, and the Sheep.

1. A *Jack daw chattered upon a Sheep's back.*

2. *The sheep said, If thou shouldst so chatter to a dog,* thou shouldest have some mischief done thee.

3. *But the Jack-daw said, I know over whom I insult; I am* troublesome to them that are quietly disposed, and friendly to them that are fierce.

4. MOR. *Bad men are alwaies ready to contest with a weak and honest man.*

5. Every one that is most innocent, is dashed against the ground; *but no body* crieth out against *a mischievous and* hastie man, *in* his own hearing.

66. Of the Peacock, and the Nightingale.

1. T*He Peacock complained to* Juno, *the sister and wife of great* Jupiter, *that the Nightingale* sang sweetly, *but that she* was laughed at by every body, *for her* hoarse squauling.

2. *To whom* Juno *made answer,* Every one hath his gift from god; *the Nightingale far exceedeth in singing, and thou in feathers;* It becommeth every one to be content with his own lot.

3. MOR. *Let us thankfully accept what God hath given us, and not seek greater matters.*

4. *God doth nothing rashly.*

67. Of the old Weesell, and the Mice.

1. A *Weesell, wanting strength, by reason of his old age, was not now able to follow after the mice, so as he was used to do; he begins* to devise a cunning trick, *he hides himselfe in* an heap of meal, *thus hoping, that he might hunt without any labour.*

2. *The mice run to him, and whilst they have a minde to eat the meal, they are* all every one *devoured by the Weesell.*

3. MOR. *Where one is destitute of strength, he had need of wit.*

4. Lysander, *the Lacedemonian, was ever and anon wont to say, that* The Fox's fur was to be eked to that, where the Lion's skin would not reach.

5. *Which you may expresse more clearly thus;* Where downright dealing cannot prevail, sleight must be used.

65. *De Corniculâ, & Ove.*

1. STrepitat in oviculæ dorso cornicula.

2. Ovis, Cani, inquit, si sic obstreperes, *ferres infortunium*

3. At cornicula, Scio, inquit, quibus insultem; *placidis molesta, sævis amica.*

4. *MOR.* Impotenti et sincero perpetuò est cum malis parata certatio.

5. MOR. *Illiditur solo innocentissimus quisque*; nocentis verò, ac *præferocis hominis auribus obstrepit nemo.*

66. *De Pavone, & Luscinia.*

1. PAvo apud summi *Jovis* sororem & conjugem *Junonem*, queritur, luscinium *suavè cantillare*: se ob *raucam ravim ab omnibus irrideri.*

2. Cui *Juno*, *Dos sua à diis cuique*: luscinia cantu, tu plumis longè superas: *unumquemque suâ sorte decet esse contentum.*

3. *MOR.* Quæ dii largiantur, grato sumamus animo, neque majora quæramus.

4. Superi temerè agunt nihil.

67. *De Mustelâ senioulâ, & Muribus.*

1. MUstela, præ senio viribus carens, mures jam, ità ut solet insequi non valebat; *meditari* cæpit *dolum*, in *farinulæ colliculum* se illatrebat; sic sperans fore, ut citra laborem venetur.

2. Accurrunt mures; & farinam esitare dum cupiunt, *ad unum omnes* à mustelâ vorantur.

3. *MOR.* Ubi viribus quispiam destitutus fuerit, ingenio opus est.

4. *Lysander* Lacedæmonius subindè dicere solebat; *Quò non perveniret leonina pellis, vulpinam assuendam esse.*

5. Quod sic lucidiùs dixeris, *Ubi virtus non satis potest, adhibenda est astutia.*

68. Of the Country-man, and the Apple-tree.

1. A *Country-man every year got* very well reliſhed apples *off an apple-tree, which he had* in a cloſe hard by: *he preſented the choiſeſt to his Maſter, that was a Citizen; who, being taken with the incredible ſweetneſſe of the apples, removed the apple-tree at the laſt to his own home.*

2. *The tree being very old, withered all on a ſuddain, and there* the apples, as well as the apple-tree, *were loſt.*

3. *Which when it was told to the Maſter of the houſe, he ſaid, Alas,* it is an hard matter to remove an old tree; *it had been enough, and too much, if I had known how* to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan *hath thus expreſſed this little tale in verſe.*

A Country-man ſome ſweetings pull'd,
And to his Lord them gave;
Who, much delighted with the fruit,
The tree near home would have.
But it being old, ſoon withered,
And with its apples died:
Alas, 'tis no removing trees
Thus old, the good-man cryed.

5. *MOR.* Such men are fooles, that are too wiſe,
And things not fit require:
But he is wiſe, that weeteth how,
To curb his own deſire.

69. Of the Lion, and the Frog.

1. A *Lion thought he heard a noiſe,* he ſtarted at it; *he ſtood ſtill, not without trembling,* expecting ſome great matter.

2. *At the laſt, a little frog came out of the water.*

3. *The Lion having laid aſide his fear, made haſte, and* trode the little beaſt under his feet.

4. MOR. *This little tale forbiddeth vain fears, as doth that tale concerning* the labour *of the Mountains, tranſlated by* William Gaudane.

68. *De Rustico, & Malo.*

1. RUsticus quidam ex malo, quam *in proximo* habebat *agello, sapidissima* quotannis legebat *poma*: hero lect. donabat urbano: qui, illectus incredibili pomorum dulcedine, malum tandem ad se transtulit.

2. Ea veterrima repentè exaruit, atque ibi *poma pariter & malus* periêre.

3. Quod cùm patrifamilias nuntiaretur; Heu! *difficile est*, inquit, *annosam transplantare arborem*; satis superquè fuerat (si *frænos mea* noviflem *imponere cupiditati*) *fructus ramo decerpere.*

4. Hanc fabellam sic *Mantuanus* cecinit.

Rusticus ex malo dulcissima poma legebat,
Unde dare urbano dona solebat hero.
Ast herus, illectus frugum dulcedine, malum
Transtulit in laribus proxima rura suis.
At quia malus erat senior, translata repentè
Aruit, & proles cum genitrice perit.
Heu! malè transfertur, senio cùm induruit arbor,
Inquit herus: fuerat carpere poma satis.

5. MOR. *Qui nimium sapiunt, atque inconcessa sequuntur,*
Despiunt: cohibet qui sua vota, sapit.

69. *De Leone, & Rana.*

1. AUdire vocem visus Leo, *prosilit*; substitit non sine trepidatione, *magni quippiam expectans.*

2. Egreditur tandem aquis ranula.

3. Leo depositometu adproperans, *bestiolam proculcat pedibus.*

4. *MOR.* Vetat hic Apologus inanes timores, ut illa à *Guilielmo Gaudano* versa fabula, de partu montium.

70. Of the Pismire.

1. A *Pismire being thirsty*, comes to a spring to drink; *she falls by chance into the spring-well, a Pigeon helps her a* good way off, *by throwing a bough out of the tree; the pismire getting upon the bough is saved.*

2. *A Fowler comes, that he might catch the pigeon,* the pismire doth not suffer him; she bites the fowler by the foot, *and the pigeon flies away.*

3. MOR. *This fable teacheth us very well, that* we must requite courtesies done to us.

71. Of the Peacock, and the Magpie.

1. WHen *the nation of the birds* roved up and down at their own liberty, *they wished they might have a King given them.*

2. *The Peacock thought himself* as worthy as the best, to be chosen, *because he was the fairest.*

3. *When he was* chosen to be King, *the Magpie saith, O King, if the Eagle begin stoutly to pursue us, as she is wont, whilst you raigne, how will you drive her away?* how will you do to save us?

4. MOR. *The shape is not so much to be looked at in a Prince, as the strength of body; he hath need of discretion.*

72. Of the sick-man, and the Physician.

1. A *Physician* had a sick man in cure, *but he died at the last.*

2. *Then saith the Physician to his kinsfolks, This man died through intemperancy.*

3. MOR. *Unlesse one leave* drinking *and Venery betimes, he shall either* never come to be old, *or have but* a very short old age.

73. Of the Lion, and others.

1. THe *Lion, the Asse, and the Fox, go on hunting*; good store of game is taken, *and being taken, it is ordered to be divided.*

2. *As the Asse* laid severall shares out for every one, *the Lion roared; he takes the Asse and pulls him in pieces.*

3. *After-*

70. *De Formicâ.*

1. SItiens *venit ad fontem ut biberet* Formica, incidit fortè in puteum; opitulatur *eminùs*, ex arbore dejecto ramo, columba: Ramum conscendens formica, servatur.

2. Adest, columbam ut capiat, auceps, *non finit formica, aucupis pedem arripit mordicùs*; avolat columba.

3. *MOR.* Docet hæc fabula præclarè, *meritis referendam esse gratiam.*

71. *De Pavone, & Pica.*

1. GEns avium cùm *liberè vagaretur*, optabat sibi dari regem.

2. Pavo se *imprimis dignum qui eligeretur*, putabat, quia esset formosissimus.

3. Hoc *in regem accepto*, Pica, O Rex, inquit, si, te imperante, aquila nos perstrenuè, ut solet, insequi cæperit, quo illam modo abiges? *quo nos pacto servabis?*

4. In Principe non tam forma, quàm corporis fortitudo spectanda: opus est prudentiâ.

72. *De Ægroto, & Medico.*

1. MEdicus *curabat ægrotum*: ille tandem moritur.

2. Tum ad cognatos medicus, Hic, inquit, intemperantia periit.

3. *MOR. Bibacitatem* & libidinem, nisi quis maturè reliquerit, aut *nunquam perveniet ad ætatem*, aut *perbrevem* est habiturus *senectutem.*

73. *De Leone, & quibusdam aliis.*

LEo, asinus, vulpes eunt venatum: capitur *ampla venatio*; capta partiri jussa.

2. Asino *singulis singulas partes ponente*, irrugiit leo: asinum rapit, ac laniat.

3. Postea

3. *Afterwards* he bids the fox do it; *who being more crafty, when he had* hardly reserved the least share for himself, *having laid aside the best piece by far for the lion, the lion asked him,* Who had taught him thus to do?

5. *To whom she said,* The ruine of him *hath taught me,* pointing at the dead asse.

6. *MOR.* Hee's happy, who takes heed by others harms.

74. Of the Kid, and the Woolf.

1. A *Kid* peeping out at a window, *did dare* to revile *a Woolf as he passed by.*

2. *To whom the Woolf said, Thou villain, it is not thou that revilest me, but the place.*

3. MOR. *Both time and place do ever add confidence to a man.*

75. Of the Ass.

1. *AN Asse complayning of the* Gardiners *cruelty, intreated* Jupiter, *that he might have another Master given him.*

2. Jupiter *heard the Asse's prayers, and gives him* a Brick-layer; *with whom, when he* carried *bricks, and* heavier loads on his back, *he came again to* Jupiter, *and intreated, one might be given him, that was more milde.*

4. Jupiter *laughed at him.*

5. *Yet he never gave over urging, and* intreating so far, till he made him *do it.*

5. *He gives him* a tanner; *whom, when the asse knew throughly, he said, Wo is me, poor wretch, who, whilst I am content with my Master, have light upon him, who* (as far as I guesse) will not spare my very skin.

6. MOR. *We alwaies condemn things present, and desire* new things, *which* (*as the Proverb goes*) are not better than the old.

76. Of the old-Woman, and the Maids.

1. *AN old-woman had a great many maids at home, whom she called up to their work every day,* before it begun to be light, at the crowing of a cock, *which she kept at her house.*

2. *The maids being* vex'd at the last, with the wearisomnesse of their daily businesse, cut off the cock's head, *hoping that, now that he was killed, they should sleep till noon; but this hope failed the poor girls.*

3. *For*

3. Postea, *vulpeculæ id dat negotii*; quæ astutior, cùm leonis longè optimâ propositâ parte, *sibi vix minimam particulam reservâsset, rogat leo, à quo sic docta sit.*

4. Cui illa, *Hujus me*, inquit, *calamitas* docuit; *mortuum asinum ostendens.*

5. MOR. *Felix, quem faciunt aliena pericula cautum.*

74. *De Hædo, & Lupo.*

1. *Fenestrâ prospectans* hædus, prætereuntem lupum *convitiis incessere* audebat.

2. Cui lupus, Non tu, ait, sceleste, mihi convitiaris, sed locus.

3. *MOR.* Et tempus & locus semper audaciam addunt homini.

75. *De Asino.*

1. Asinus, de *bortulani* sævitiâ querens, *Jovi* supplicat alium dari herum.

2. Exaudire *Jupiter* vota asini, dat *tegularium*; apud quem cùm tegulas *gravioraque tergo vectaret onera*, accessit rursum ad *Jovem*; orat dari qui mitior sit.

3. Ridere *Jupiter.*

4. Illa tamen non destitit instare, *orare*, usque adeò *donec perpelleret.*

5. Dat illi *coriarium*: quem ubi pernovit asellus, Me miserum, inquit, qui dum nullo sum contentus domino, in eum inciderim, qui *nec corio quidem meo (quantum auguror) parcet.*

6. *MOR.* Semper damnamus quæ præsentia sunt, & *nova* appetimus, quæ (ut dici solet) *Veteribus non sunt potiora.*

76. *De Anu, & Ancillis.*

1. Anus quædam domi habebat ancillas complures, quas quotidie *antequam lucesceret, ad galli gallinacei*, quem domi habebat, *cantum*, excitabat ad opus.

3. Ancillæ, *quotidiani* tandem *negotii commoto tædio*, *gallum obtruncant*, sperantes, jam necato illo, in medios sese dies dormituras; sed hæc spes miseras frustrata est.

3. Hera

3. *For their Miſtreſſe, as ſoon as ſhe knew that the Cock was killed, bad them* to riſe at midnight *ever after.*

4. MOR. Many, *whilſt they ſtrive to ſhun a greater evill, fall into another quite contrary.*

5. *It is a very common ſaying:*

Who fain would ſhun the one extream,
Into the other falls.

77. Of the Aſſe, and the Horſe.

1. THE *Aſſe thought the Horſe was happy, becauſe he was fat and* lived in idleneſſe. *But he ſaid, that he himſelfe was unhappy, becauſe he was* lean and hide-bound, *and made uſe on, every day by* an harſh Maſter, *to carry loads.*

2. *Not long after,* they cryed to arms.

3. *Then the Horſe,*

A rider from his back did not repell,
Nor bridle from his mouth, nor ſhafts that fell
Upon his body. ——————

4. *The Aſſe, when he ſaw this,* gave god many thanks, *that he had not made him an Horſe, but an Aſſe.*

5. MOR. *They are miſerable, whom the common ſort judge happy; and* many are happy, that think themſelves very miſerable.

6. The Cobler *ſaith, the King is happy, whom he ſeeth* to have all things at his will; *not conſidering about what matters and cares he is diſtracted, whilſt* himſelfe *in the mean time* ſings with his honeſt poverty.

78. Of the Lion, and the ſhe-Goat.

1. A *Lion having by chance eſpied a ſhee-goat walking* on a very high rock, *adviſed her, that ſhe would come down rather into the* green meadow.

2. *The goat ſaid,* I ſhould do ſo perhaps, if thou wert away; *who doeſt not perſwade me, that I ſhould take any pleaſure thereby, but that thou maiſt have ſomething to devour, being ready to ſtarve for hunger.*

3. *MOR.* Truſt not all men.

4. *For,* ſome do not adviſe for thee, but for themſelves.

79. Of the Vulture, and other birds.

1. THE *Vulture* maketh, as though *ſhe would* keep her birth-day every year; *ſhe invites the little birds to the feaſt.*

2. *They* almoſt all come; *ſhe* entertains them *when they come* with great tokens of joy and reſpects; *but the Vulture teareth them in pieces, after they were entertained.*

3. *MOR.*

3. Hera enim, ut interemptum gallum rescivit, *intempestâ* deinceps *nocte surgere* jubet.

4. MOR. *Non pauci*, gravius malum dum student evitare, in alterum diversum incidunt.

5. Pervulgatum est:

Incidit in Scyllam, qui vult vitare Charybdim.

77. *De Asino, & Equo.*

1. ASinus beatum putabat equum, quòd pinguis esset & *in otio degeret*: se verò infelicem dicebat quòd *macilentus* esset, *ac strigosus*, quotidiéque ferendis oneribus ab *inimiti hero* exerceretur.

2. Haud multò pòst *ad arma clamatum est.*

3. Tum equus:

Non equitem dorso, non frænum reppulit ore,
Nec telum corpore.

4. Hoc viso, asinus *magnas diis gratias agebat*, quod non equum se, sed asinum fecissent.

5. *MOR.* Miseri sunt, quos vulgus beatos judicat; & *non pauci beati, qui se miserrimos putant*

6. *Sutor crepidarius* regem dicit felicem, quem *rerum omnium compotem* videt: non considerans, in quantas res & solicitudines distrahatur, dum interim *ipse cum optimâ paupertate cantillat.*

78. *De Leone, & Caprâ.*

1. E*Ditâ rupe* ambulantem capram fortè conspicatus leo, monet, ut potiùs *in viride pratum* descendat.

2. Capra, *Facerem fortassis*, inquit, *si tu abesses*, qui mihi non istud suades, ut ego indè ullam capiam voluptatem, sed ut tu habeas quod vores famelicus.

3. MOR. *Omnibus nè habeas fidem.*

4. *Quidam* enim *non tibi, sed sibi consulunt.*

79. *De Vulture, aliisque Avibus.*

1. A*Nnuum* se *natalem celebrare adsimulat* Vultur; aviculas ad cœnam invitat.

2. Veniunt *pleræque omnes*; venientes *magno plausu favoribusque accipit*; acceptas laniat Vultur.

3. MOR.

3. *MOR.* All are not friends that speak one fair, or say, that they are willing to do one a courtesie.

4. *Hereupon, saith* Ovid:

Oft under hony, sweetest poysons lurk.

80. Of the Geese.

1. *THe Geese spoiled the ground with the cranes, which when they were heard,* the country folks rose presently upon them.

2. *The cranes, as soon as they spied the countrey-folks, flew away, but the geese were caught,* which being hindred with the weight of their body, *could not flie away.*

3. MOR. *When a City is taken by the enemies,* a poor man easily gets away; *but a rich man being taken prisoner, is made a slave.*

4. In time of war, riches are rather a burden, than of any use.

81. Of Jupiter, and the Ape.

1. *WHen* Jupiter had a great minde to know, *what mortall Wights had the prettiest young ones, he gave order, that what-ever living creatures there were any where, they should be called together.*

2. They flock *to Jupiter* from all parts.

3. *All sorts of birds and beasts were now there; amongst which, when the Ape also came,* carrying *her* ill-favoured cubs in her arms, none could forbear laughing; *nay more,* Jupiter *himself* laughed very excessively.

4. *Then by and by, quoth the Ape her selfe, yea* Jupiter *also our judge knoweth,* that my young ones do quite outstrip all, as many as be here.

5. *MOR.* Every one thinks his own the faireſt, *as the Proverb saith.*

6. *And elsewhere in* Theocritus, *in his* Eidyls.

What is not fair, so to the lover seemes.

82. Of the Oak, and the Reed.

1. *THe Oake being once* full of disdain and insolency too, *set upon the Reed, saying,* If now thou hast any mettall in thee, come on and fight, *that the end of us two may show, whether is the stronger.*

2. *The*

3. *Non sunt amici omnes qui blandè dicunt, aut benignè se facere velle simulant.*

4. Hinc *Ovidius*:

Melle sub hyblæo sæpè venena latent.

80. *De Anseribus.*

1. ANseres unà cum gruibus agrum vastabant, quibus auditis, *rustici protinus in illos feruntur.*

2. Rusticos conspicatæ avolant grues, capiuntur anseres, qui *impediti corporis onere* subvolare non poterant.

3. *MOR.* Expugnatâ ab hostibus urbe, *facilè se subducit inops*; at dives servit captus.

4. *In bello divitiæ magis oneri sunt, quàm usui.*

81. *De Jove, & Simiâ.*

1. JUpiter *scire percupiens*, quisnam mortalium scitissimos ederet liberos, convocari jubet quicquid uspiam est animantium.

2. *Concurrunt* ad Jovem *undique.*

2. Aderat jam alitum pecudumque genus, inter quas & simia, *deformes catulos brachio gestans*, cum advenisset, *à risu nemo temperare potuit*; quinetiam *Jupiter* ipse *profusè admodum risit.*

4. Ibi continuò simia ipsa; Imò, inquit, novit & Jupiter judex noster, *catulos meos magnopere omnes*, quotquot adsunt, *præcellere.*

5. MOR. *Suum cuique pulchrum*, ut est adagium.

6. Et alibi apud *Theocritum* in *Eidyliis*:

Quæ minimè sunt pulchra, ea pulchra videntur amanti.

82. *De Quercu, & Arundine.*

1. FAstûs olim *atque adeò insolentia plena* quercus, arundinem aggressa est; *Si nunc*, inquiens, *pectus animosum est tibi, procede, agedum ad pugnam*, ut noster duarum eventus ostendat utra viribus præstet.

2. Arundo

2. *The reed, nothing wondring at such great bragging of the Oake, and* idle vaunting of his valour, *answered thus*, I will not now fight, neither am I sorry for my condition.

3. *For although I be movable to every side, yet I overcome the shrill stormes: But thou, if once King* Æolus *should let out the winds that struggle in a vast cave, wilt* fall down together-ward, *and then I shall laugh at thee.*

4. MOR. *This fable sheweth, that they are not alwaies the most valiant, who (even* unprovoked by any injury*) do insult over others.*

83. Of the Fisherman, and the little Fish.

1. A *Fisher-man having thrown* a baited hook *into the water,* pulled out a little fish.

2. *The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full grouth, that he might have him afterwards when he was bigger.*

3. *The fisher said,* I will not buy the pig in the poke; *because* I was alwaies of that disposition, *that I choose* to get *what ever I can* for the present.

4. MOR. *This little fable admonisheth us, that we should not at any time*, forgoe things certain, for the hope of things uncertain.

5. For what is more fond, *then, as it is in* Tully, *to have incertain things in stead of certain?*

84. Of the Pismire, and the Grashopper.

1. WHen winter drew near, *the Pismire hurried corn into her barn-floor,* in the sun-shine.

1. *The Grashopper saw that, she ran to her, and begg'd a grain.*

3. *The Pismire said, Why dost not thou also by my example, hurry what thou canst in summer, and add to the heap?*

4. *She answered, that she spent that time in singing.*

5. *The Pismire smiling, said, If thou usest to sing in summer,* thou art worthy to starve *now.*

6. MOR. *We are put in minde by this little fable*; whilst yet we have strength of body, *to get those things, whereby our* feeble old age *may be maintained.*

2. Arundo quercûs tantam exultationem, *fortitudinisque jactationem vanam* nihil mirata, sic respondit, *Certamen nunc abnuo, nec meæ sortis me piget.*

3. Nam, etsi in omnem partem mobilis, tempestates tamen pervinco sonoras; tu, si semel vasto rex *Æolus* antro luctantes emiserit ventos, *concides*, & mihi tum rideberis.

4. *MOR.* Declarat hæc fabula, non semper eos fortissimos esse, qui (*nullâ* etiam *lacessiti injuriâ*) aliis insultant.

83. *De Piscatore, & Pisciculo.*

1. PIscator, jacto in aquam *hamo cibis illito, pisciculum eduxit.*

2. Orat obsecratque captivus, se minutulum ut abire sinat, & adolescere, ut postea majore potiatur.

3. Piscator, *Ego*, inquit, *spem pretio non emam: quippe qui eo fuerim ingenio semper*, ut quicq tid possem, mallem *auferre potiùs in præsentiâ.*

4. *MOR.* Hæc nos monet fabella, *nè certa incertorum spe unquam amittamus.*

5. *Quid enim stultius*, ut est apud *Ciceronem*, quàm incerta pro certis habere.

84. *De Formicâ, & Cicadâ.*

1. Appetente *hyeme*, frumentum in aream, *ad solem* trahebat formica.

2. Vidit id cicada, accurrit, rogitat granum.

3. Formica, Cur non, inquit, & tu meo exemplo æstate trahis quodcunque potes, atque addis acervo.

4. Respondet illa, sibi id temporis cantando transigi.

5. Ridens formica, Si, ait, æstate cantare soles, *meritò* nunc *esuris.*

6. *MOR.* Monemur hâc fabellâ, *dum adhuc robur corporis adest*, quærere ea quibus *imbecilla* sustentetur *senectus.*

85. Of the Lion, and the Bull.

1. A *Bull fled from a Lion, and lighit upon an hee-goat*: he made at him with his horns, and frowning look.

2. *To whom the Bull*, being exceeding angry, *said*, Thy sowr countenance doth not affright me, *but I am afraid of an huge Lion; who if he were not* just behinde me, *thou shouldest know now, that* it is no such small matter *to fight with a bull, and to follow the blood from my wound.*

3. *MOR.* We must not add calamity to them that are in calamity.

4. He is sufficiently miserable, that is once miserable.

86. Of the Nurse, and the Woolf.

1. A *Nurse threatned a boy that cryed, that he should be given to the woolf, unlesse he held his peace.*

2. *The woolf by chance heard it, and tarried at the door in hope of meat.*

3. *At the last*, the boy grew still, as sleep came upon him.

4. *The woolf goeth back into the wood, fasting and empty.*

5. *The fox asketh him, where his prey is?*

6. *The woolf sighed, and said*, I was beguiled; *a Nurse threatned to throw away a boy that cryed, but she deceived me.*

7. *MOR.* Credit is not to be given to a woman.

87. Of the Tortoise, and the Eagle.

1. THe Tortoise was grown weary of creeping.

2. *If any one would lift her up into the skie, she promiseth him orient pearls.*

3. *The Eagle took her up.*

4. *He demands his reward.*

5. *He pinched her with his tallons, because she had nothing.*

6. *Thus the Tortoise, which coveted to see the stars*, lost her life among the stars.

7. *MOR.* Be content with thy condition.

8. *There have been some, who if they had remained low, might have been safe; but being set up aloft, have* come into danger.

85. De Leone, & Tauro.

1. LEonem fugiebat taurus, in hircum incidit; is *cornu & caperatâ minitibatur fronte.*

2. Ad quem *plenus irarum taurus*, Non tua, inquit, *in rugas contracta frons* me territat; sed immanem metuo leonem, qui nisi *tergo hæreret meo*, jam scires, *non ità parvam rem esse* pugnare cum tauro, & nostro sequi de vulnere sanguinem.

3. MOR. *Calamitosis non est addenda calamitas.*

4. *Sat miser est, qui semel est miser.*

86. De Nutrice, & Lupo.

1. NUtrix minatur, puerum plorantem, ni taceat, datum iri Lupo.

2. Lupus id fortè audit, spe cibi manet ad fores.

3. *Puer* tandem *filescit, obrepente somno.*

4. Regreditur lupus in sylvam, jejunus & inanis.

5. Vulpes ubi sit præda, scisciţatur.

6. Gemebundus ille, Verba, inquit, mihi data sunt: puerum plorantem abjicere minabatur nutrix, at fefellit.

7. MOR. *Fœminæ non est adhibenda fides.*

87. De Testudine, & Aquilâ.

1. CUpiebat *testudinem tædium reptandi.*

2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri.*

3. Sustulit eam Aquila.

4. Poscit præmium.

5. Non habentem fodit unguibus.

6. Ità testudo, quæ concupiit videre astra, in *astris vitam relinquit.*

7. MOR. *Tuâ forte sis contentus.*

8. Fuere nonnulli, qui, si mansissent humiles, poterant esse tuti: facti sublimes, *inciderunt in pericula.*

88. Of the Crab-fishes, the Old one and the Young one.

1. *THe dam advised the Crab-fish, that went backward, that he would go forward.*

2. *The young one answered, Mother,* go before, and I wil follow.

3. *MOR.* Blame no body for a fault, for which thou maist be blamed thy self.

89. Of the Sun, and the North-winde.

1. *THe Sun and the North winde* trie, whether was the stronger.

2. *They agreed to try their strength upon a traveller, that he should* bear the bell away, *that could* make his cloak fall off.

3. *The North-wind sets upon the traveller, with* an horrible roaring storm; *but he* makes no stay, *but doubles his cloak about him, and went on.*

4. *The Sun takes strength, which, when the storm was overcome by little and little,* casteth forth gleams.

5. *The traveller begins to wax hot, to sweat, and* to puffe and blow.

6. *At the last, not being able to go forward, he* stands to take the cool air; *and having cast off his cloak, he sits him down under a tree full of leaves: and so* the Sun got the victory.

7. *MOR.* Be sure to have a care, *with whom thou strivest.*

8. *For although thou beest strong, yet perhaps there is another stronger then thee; or if not stronger, yet more cunning, so as by his policy, he can overcome thy strength.*

90. Of the Asse.

1. *AN Asse comes into a wood, and finds* a Lion's skin, *with which being clad, he goes back into the pastures, and affrights the flocks and heards, and makes them run away.*

2. *He that had lost him, comes, and* look's up and down for his Asse.

3. *The Asse, as soon as he saw his Master, runs to meet him; nay rather, he runs upon him with his roaring.*

4. *But his Master having caught hold of his ears, that stood out, said,* My little Asse, though you deceive others, yet I know you very well.

5. MOR.

88. De Cancris, Matre & Filio.

1. CAncrum retrogradum monet mater, antrorsum ut eat.

2. Filius respondet, Mater, *I præ sequar.*

3. MOR. *Nullum reprehenderis vitii, cujus ipse queas reprehendi.*

89. De Sole, & Aquilone.

1. SOl & Aquilo *certant uter sit fortior.*

2. Conventum est experiri vires in viatorem, ut *palmam ferat*, qui *excusserit manticam.*

3. Boreas *horrisono nimbo* viatorem aggreditur; at ille *non desistit* amictum gradiendo duplicare.

4. Assumit vires sol, qui, nimbo paulatim evicto, *emolitur radios.*

5. Incipit viator æstuare, sudare, *anhelare.*

6. Tandem progredi nequiens, *captat frigus opacum*, atque subfrondoso nemore, abjectâ manticâ, resedit: ità *Soli contigit victoria.*

7. *MOR.* Quîcum certes, *etiam atque etiam vide.*

8. Nam etsi tu fortior es, est forsitan alius te fortior; aut si non fortior, certè callidior, ut consilio suo tuum vincat robur.

90. De Asino.

1. ASinus venit in sylvam, offendit *exuvias leonis*, quibus indutus redit in pascua, greges, alimentaque territat, & fugat.

2. Venit qui perdiderat, *quæritat suum Asinum.*

3. Asinus, viso hero occurit: imò cum rugitu suo incurrit.

4. At herus prehensis, quæ extabant, auriculis; *Alios licèt*, inquit, *fallas; te, asselle mi, probè novi.*

5. *MOR.* Do not make folks believe that thou art, what thou art not: *make them not believe that thou art learned, when thou art unlearned: do not brag that thou art rich and noble, when thou art beggerly and base.*

6. *For,* when the truth is found out, thou wilt be laught at.

91. Of the Frog, and the Fox.

1. *THe frog went out of the marsh, and* professed physick *in the woods, amongst the wild beasts.*

2. *She said, She would neither yield to* Hippocrates *nor* Galen.

3. *When others believed her, the fox flouted her.*

4. *Shall she, quoth he, be accounted* skillfull in physick, that hath such a pale look?

5. *But let her cure her selfe.*

6. *And thus the fox jeered her;* for the frog hath a face, of a wan colour.

7. MOR. *It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.*

92. Of the Dog that would bite.

1. *HIs Master tied* a little bell *to a dog that bit folks ever and anone, that every one might look to himself.*

2. *The dog supposing, that this honour was given for his vertue,* scorned those about him.

3. *There comes to this dog, one that was* grave in years and reputation, *advising him, that he would not mistake himselfe; For that bell, saith he, is given thee for a disgrace, not a grace.*

4. MOR. A bragg fellow *sometimes thinks, that it is for his commendation, which is for his discommendation.*

93. Of the Camell.

1. *A Camell being ashamed of himselfe, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats* Jupiter *to bestow horns on him.*

3. *Jupiter laughs at the folly of the camell, and doth not onely deny his desire, but also* crops his ears.

4. MOR. *Let every one be content with his fortune.*

6. *For,* many having pursued a better fortune, have lighted upon a worse.

5. MOR. *Quod non es, nec te esse simules*: non doctum, cùm sis indoctus; non divitem, non nobilem, cùm sis pauper, & ignobilis, te jactes.

6. *Vero* enim *comperto, rideberis.*

91. *De Rana, & Vulpe.*

1. RAna egressa paludem, in sylvis apud feras *medicinam profitetur.*
2. Ait, se nec *Hippocrati*, nec *Galeno* cedere.
3. Cæteris habentibus fidem, illusit vulpes.
4. An hæc, inquit, *medicinæ* habebitur *perita, cui sic pallet os?*
5. Quin curet seipsam.
6. Sic illusit vulpes; *est enim ranæ os, cærulea colore.*
7. *MOR.* Stultitia est, profiteri quod neseis, & ridiculum.

92. *De Cane mordaci.*

1. CAni subinde homines mordenti, ut sibi quisque caveret, alligavit dominus *nolam.*
2. Canis, ratus virtuti suæ tributum decus, *suos populares despicit.*
3. Accedit ad hunc canem aliquis jam *ætate & authoritate gravis*, monens eum nè erret: nam ista, inquit, nola data est tibi in dedecus, non in decus.
4. *MOR. Glorioſus* interdum sibi ducit laudi, quod ipsi est vituperio.

93. *De Camelo.*

1. CAmelus, sui pœnitens, querebatur tauros insignes ire geminis cornibus, se inermem objectum cæteris animalibus.
2. Orat *Jovem* donare sibi cornua.
3. Ridet *Jupiter* stultitiam cameli, nec modò votum negat, verùm & *auricul as decurtat.*
4. *MOR.* Sit quisque fortunâ contentus suâ.
5. Etenim, *multi fortunam sequuti meliorem, incurrêre pejorem.*

94. Of two Friends, and a Beare.

1. TWo *friends make a journey*: *and a Bear meets them* on the road.

2. *The one, having got into a tree, avoids the danger*; *the other*, when there was no hope of escape, laid himselfe flat on the ground.

3. The great beast *comes to him, and feels him, and* searcheth at his mouth and his ears.

4. *When* the man held his breath, *and motion, the Bear, which spares dead folks, supposing it was a dead corps*, goeth his way, without doing him any hurt.

8. *When his fellow asked him afterwards, what the beast* rounded *him* in his ear, *as he lay, he said, he advised him this, That he should never go a journey with such like friends.*

6. MOR. *Truth is as rare a bird as the black Swan.*

7. Adversity and perills show a true friend.

95. Of the bald Knight.

1. A *Bald Knight had fastned* a periwig *to his cap.*

2. *He came into the plain field, when a sharp north-wind blew*; *and* when he did not well heed his periwig, *his baldnesse appeared on a suddain.*

3. The company about him set up a laughter, *and he laughed himself also.*

4. *What strange matter is it, quoth he, for other mens hair to flie off, when those that were my own have fain off long ago?*

5. *MOR.* The Knight did prettily, *who was not angry, but* laughed at them that laughed at him.

6. *And* Socrates, *when* he had got a box on the ear *in the market, answered on this fashion*, That it was a vexation, *that men did not know, when they should come abroad with an head-piece.*

96. Of the two Pots.

1. TWo *pots stood upon the bank side, the one was an earthen one, and the other a brasse one*; *and* the force of the river *took them both away.*

2. *The brasse one answered the earthen one, that feared a knock-*

king

94. De duobus Amicis, & Urso.

1. DUo amici faciunt iter: occurrit in itinere ursus.

2. Unus, arbore conscensâ, periculum evitat: alter, *cùm spes fugæ non esset, collidit se humi.*

3. Accedit *bellua*, contrectat jacentem, *os explorat & aures.*

4. Homine *spiritum continente* ac motum, ursus qui mortuis eis iter parcit, ratus cadaver esse, *innocuus discedit.*

5. Percunctanti postea socio, quidnam bestia *dixisset jacenti in aurem;* hoc monuisse, ait, Ne unquam cum illiusmodi amicis iter faceret.

6. *MOR.* Rara avis in terris nigroque simillima cygno, fides est.

7. *Verum amicum res adversæ & pericula designant.*

95. De Equite calvo.

1. EQues calvus illigârat pileo *comam fictitiam.*

2. Venit in campum acri spirante Boreâ: ac *dum malè observat capillatum galerum,* subitò apparet calvities.

3. *Tollit cachinnum corona,* nec non & ipse ridet.

4. Quid novi est, inquit, avolare capillos alienos, cùm olim fluxerint qui fuerint mei?

5. MOR. *Bellè fecit eques,* qui non est indignatus, sed *cum ridentibus risit.*

6. *Socrates* verò, cùm *accepisset* in foro *alapam*, hoc modo respondit, *Molestum esse,* nescire homines, quando debeant prodire cum galeâ.

96. De duabus Ollis.

1. DUæ ollæ stetêre in ripâ: altera erat lutea, altera ærea: utramque tulit *vis fluvii.*

2. Luteæ collisionem metuenti respondet ærea, nè quid timeat:

king together, that it should not fear any thing; for it selfe would take care sufficient, that they might not be knocked together.

3. Then the other said, Whether the Stream dash me against thee; or thee against me, both will be done to my perill.

4. Wherefore I am resolved to get further from thee.

5. MOR. It is better to live with an equall companion, than with a mightier.

6. For thou maist be in danger of a mightier man, and not he of thee.

97. Of the Country-man, and Fortune.

1. A Country-man when he was at plow, found a pot of mony in a furrow: he thanked the earth which had afforded him it.

2. When fortune saw that no honour was given to her, she said thus with her selfe.

3. When the treasure is found, the blockish fellow is not thankfull to me; but when the same treasure is afterwards lost, he will solicite me more then all with his prayers and cries.

4. MOR. When we have received a good turn, let us be thankfull to him that hath done us a pleasure.

5. For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received.

98. Of the Bull, and the hee-Goat.

1. A Bull fled from a Lion; he came to a cave, seeking a place to lie hid in.

2. An hee-goat that was within, push'd at him as he went in with his horns.

3. Then the bull roared out in these expressions; Thou indeed dost push at me, now that I flie; but if he shall go away whom I flie from, thou shalt then understand, how much an hee-goat differeth from a bull's strength.

4. MOR. The hee-goat, is one that knoweth not, that poor folks must be holpen, or at least not hurt.

5. For whosoever shall not refrain from wronging poor folks, if (as fortune is mutable) poor folks come again to be happy; he shall certainly be sorry, that he hath harmed poor folks.

timeat: sese enim nè collidantur satis curaturam.

3. Tum altera, Seu me, inquit, tecum; seu te mecum flumen collise rit, cùm meo utrumque fiet periculo.

4. Quare certum est *à te separari.*

5. *MOR.* Satius est vivere cum socio pari, quàm cum potentiori.

6. A potentiori enim potest esse periculum tibi, non illi à te.

97. *De Rustico, & Fortunâ.*

1. Rusticus, cùm araret, ostendebat in sulcis thesaurum: gratias agit telluri, quæ hunc edidisset.

2. Fortuna videns nihil honoris haberi sibi, ità est secum locuta.

3. Thesauro reperto stolidus mihi non est gratus, at eo ipso thesauro postea amisso, me *primam omnium* votis & clamore solicitabit.

4. *MOR.* Beneficio accepto, grati simus bene de nobis merenti.

5. Ingratitudo enim digna est etiam beneficio, quod jam acceperit, privari.

98. *De Tauro, & Capro.*

1. Fugit leonem taurus; venit ad spelunçam, quærens latibulum.

2. Intranti *occurrat cornibus*, qui intus erat, caper.

3. Tum his verbis bos emugit; Tu quidem *cornibus* tuis meam *excipis* fugam: verùm si abierit, quem fugio, quantum à viribus tauri distet caper, tum senties.

4. *MOR.* Qui nescit, miseris esse succurrendum, aut certè non nocendum, caper est.

5. Quisquis enim *à miserorum injuriis non temperaverit, si* (ut est fortuna mutabilis) *miseris redierit felicitas*, nimirum nocuisse miseris cùm pœnitebit.

99. Of the Ape, and its Young.

1. *JUpiter had commanded all living creatures, to* appear in his sight, *being to judge, whose young was the faireſt.*

2. *The wild beaſts haſten, the birds flie, and the fiſh alſo ſwim to the conteſt.*

3. *The Ape comes in haſte, the laſt of all,* drayling her young with her.

4. *At the ugly buttocks of which young, when every one laughed, ſhe ſaid thus;* Let him win whom *Jupiter* ſhall like beſt; *yet for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.*

5. *At this ſaying, even* Jupiter *himſelfe ſmiled.*

6. MOR. *Both we and our own things, like our ſelves.*

7. *But let other men judge concerning us, and our doings, leſtif we our ſelves judge, we be laughed at, as the Ape was.*

100. Of the Peacock, and the Crane.

1. *THe Peacock and the Crane ſupped together.*

2. *The Peacock vaunted of her ſelfe, ſhowed her tail, and ſcorneth the Crane.*

3. *The Crane confeſſeth, the Peacock* had fine feathers; *but that ſhe her ſelfe cut's through the clouds with her ſtout flight, whilſt* the Peacock had much ado, to flie over a houſe.

4. MOR. *Let no man deſpiſe another.*

5. *Every one hath his portion, every one hath his vertue.*

6. *He that wanteth thy vertue, perhaps hath that which thou wanteſt.*

101. Of the Oak, and the Reed.

1. *THe Oak being broke down with a ſtrong South-winde, was thrown into a river; and, as it ſwum, ſtuck by chance with its boughs upon a Reed.*

2. *It wonders, that the Reed ſtood ſafe in ſuch a whirle-winde.*

3. *It made anſwer, That ſhe* was ſafe by yielding *and giving way; that* ſhe bended *at the South-wind, and North-wind, and* every blaſt.

4. *And*

99. De Simiâ, & ejus Prole.

1. OMnes animantes *suo conspectui* Jupiter *adesse* jusserat, cujusnam soboles esset pulcherrima, judicaturus.
2. Properant feræ, advolant aves, nec non ad id certamen adnatant pisces.
3. Omnium postrema festinat Simia, *trahens secum suam prolem.*
4. Cujus quidem prolis fædas nates cunctis ridentibus, sic inquit, *Maneat, cui faverit* Jupiter, *victoria*: meo tamen judicio, hic meus natus est bellus, & omnium natis jure præferendus.
5. Hoc dicto, subrisit & *Jupiter.*
6. *MOR.* Et nos & nostra nobis placent.
7. Sed de nobis & nostris factis aliorum sit judicium; nè, si ipsi judicemus, cum Simiâ rideamur.

100. De Pavone, & Grue.

1. PAvo & grus unà cœnant.
2. Pavo se jactat, caudam ostentat, gruem contemnit.
3. Grus fatetur pavonem *formosis esse pennis*: se tamen, *dum vix tectis supervolat pavo*, animoso volatu penetrare nubes.
4. *MOR.* Nemo alterum contempserit.
5. Sua cuique dos, sua cuique est virtus.
6. Qui tuâ virtute caret, forsan habet quâ careas tu.

101. De Quercu, & Arundine.

1. VAlidiore Noto effracta quercus in flumen præcipitatur; fluitat, hæret fortè ramis suis in arundine.
2. Miratur arundinem in tanto turbine stare incolumem.
3. Hæc respondet, *cedendo & declinando se esse tutam, inclinare* ad Notum, ad Boream, *ad omnem flatum.*

4. Nec:

4. *And that it was no wonder, that the Oak fell down, which desired not to yield, but to resist.*

5. MOR. *Resist not a more powerfull man, but overcome him by yielding and suffering.*

6. *Which* the most elegant poet Virgil, *expresseth neatly.*

Which way the fates do drive, thou gallant man,
Let's move; by suffering is a way we can
Conquer all fortune.

102. Of the Tigre, and the Fox.

1. A *Hunter* darted at wild-beasts.

2. *The Tigre* bids all *the wild beasts* stand away, *and said, that she onely* would make an end of the war.

3. *The hunter darteth on.*

4. *The tigre is* forthwith *wounded.*

5. *The fox asked him, as he fled out of the battle, and drew out the dart, Who had so much wounded a lusty beast?*

6. *She made answer, That she did not know the causer of her wound; but that she* guessed *by the greatnesse of the wound, that it was some Man.*

7. MOR. *Stout men are for the most part rash; but skill overcommeth force, and wit strength.*

103. Of the Bulls, and the Lion.

1. T*Here were four Bulls* that resolved to live and die one with another.

2. *A Lion espied them feeding together, and although he was hungry, yet,* he was afraid to set upon them all together.

3. *First, he laboured by cunning words to part them, and then he tears them in pieces being parted.*

MOR. *Nothing is more strong then concord: discord maketh even strong men weak.*

104. Of the Fir-tree, and the Brambles.

1. T*He Fir-tree is reported, to have once despised the Brambles; it brags, that it was tall,* was placed in buildings, *and that it stood in ships with a sail; but that the brambles were low, and base,* and fit for no service at all.

2. *Whose answer was on this manner, Thou fir tree, forsooth*

4. Nec mirum esse quod quercus exciderit, quæ non cedere, sed resistere, concupivit.

5. *MOR.* Potentiori nè resistas, sed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundissimus poetarum Virgilius.*

Nate Deâ, quo fata trahunt retrahuntque sequamur,
Quicquid erit, superanda omnis fortuna ferendo est.

102. *De Tigride, & Vulpe.*

1. VEnator *jaculis agitabat feras.*

2. Tigris *jubet omnes* feras *absistere*; sese unam ait *bellum confecturam.*

3. Pergit venator jaculari;

4. Tigris *oppidò* sauciatur.

5. Fugientem è prælio, telumque extrahentem percontatur vulpes, Quisnam valentem belluam tam valdè vulnerâsset.

6. Respondet, se authorem vulneris haud nôsse: verùm ex vulneris magnitudine *capere* se *conjecturam*, aliquem fuisse virum.

7. *MOR.* Fortes plerumque sunt temerarii: & ars vim, ingenium fortitudinem, superat.

103. *De Tauris, & Leone.*

1. QUatuor fuêre tauri, *quibus placuit communem ipsorum esse salutem*, & commune periculum.

2. Vidit leo simul pascentes; etsi esurit, tamen *conjunctos aggredi* metuit.

3. Primùm, dat operam verbis fallacibus segregare; tum segregatos laniat.

4. *MOR.* Concordiâ nihil est firmius: discordiâ etiam fortes reddit imbecilles.

104. *De Abiete, & Dumis.*

1. FErtur olim abies despicere dumos; jactat se proceram esse, *locari in ædibus*, cum velo stare in navibus; Dumos autem humiles, viles, *nulli usui idoneos.*

2. Quorum quidem tale fuit responsum: Tu sanè, Abies, tuis

dost glory in thine own good things, and doest insult in our ills.

3. *But thou dost not relate thy own ills, and thou omittest our good things.*

4. *When thou art* cut down with a sounding ax, O how thou couldest then wish, *thou wert like us that are secure.*

5. MOR. *Both high fortune hath its evill, and low fortune its good things.*

6. *That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.*

7. Horace *sings in his Lyrick verses,*

The loftiest towers are o're-born
With greater falls; high hills are torn
With thunder.

105. Of the Fisher, and the little Fish.

1. A *Little fish being pull'd out with an hook, intreats the fisher, that he would let it escape.*

2. *It said, it was but* newly spawned *by its dam, and that it should* not do much good at a table, *seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own minde to his hook, when it was* a good big one.

3. *The fisher said, He would not forgo a certain booty, though it was but a very little one.*

4. *What I have, quoth he, I know; what I may have, I know not:* I will not forego a bird in the hand, for two in the wood.

5. *MOR.* A thing certain is better then an uncertain; *a thing present, is better then that which is to come: although* sometimes a small profit being let go, hath brought a great one.

106 Of the Bird, and her young ones.

1. A *Bird advised her young ones, being laid in the standing corn, that they would* be sure to minde, *if any thing was spoken concerning the season* [*or, reaping time*], whilst she was away.

2. *The young ones being sad, told the dam, when she came back again from feeding, that* the Landlord had let that work to his neighbours.

3. *She made answer, that there was no danger.*

3. *Likewise on an other day, being in a frigbt, they told her, that his friends were intreated to come and reap.*

5. *She*

tuis gloriare bonis, & noſtris inſultas malis.

3. Verùm nec tua refers mala, & noſtra præteris bona.

4. Cùm tu *ſonanti detruncâre ſecuri, quàm velles tum nobis*, qui ſecuri ſumus, eſſe te ſimilem.

5. *MOR.* Et ſummæ fortunæ ſua inſunt mala & humili fortunæ ſua bona.

6. Ut nil aliud nunc dicam, hæc ſecura eſt ac tuta; illa nec extra metum eſt, nec caret periculo.

7. *Horatius* canit in Lyricis.

Celſæ graviore caſu,
Decidunt turres; feriuntque ſummos
Fulmina montes.

105. *De Piſcatore, & Piſciculo.*

1. Sub ductus hamo piſciculus, orat piſcatorem ſe dimittat.

2. Ait *modò* ſe à matre *fuſum*; atque *menſam*, cùm adhuc minutus ſit, *non multum juvare.* Si dimittat, poſtea *grandem* ultro ad hamum ejus rediturum.

3. Piſcator negat ſe dimiſſurum prædam certam licét exiguam.

4. Quid habeam, inquit, ſcio; quid ſim habiturus, neſcio: *Ego ſpem pretio non emam.*

5. MOR. *Certum præſtat incerto*, præſens futuro; etſi *nonnunquam exile commodum omiſſum attulit magnum.*

106. *De Aliis, & Pullis ejus.*

1. Ales poſitos in ſegete pullos monet, ut, *dum ipſa abeſt, diligenter attendant*, ſi fiat ſermo de occaſione.

2. Redeunti à paſtu matri, pulli anxii narrant *dominum agri operam* illam *mandâſſe vicinis.*

3. Reſpondet, nihil eſſe periculi.

4. Item alio die trepidi aiunt, rogatos ad metendum eſſe amicos.

5. *She bids them again,* be quiet.

6. *The third time, as soon as ever she heard that the Landlord and his son were resolved, the next morning,* to begin to shear; Now, *quoth she,* it is time for us to get away.

7. *I did not fear the neighbours and friends, because I knew they were not like to come.*

8. *But I fear the Landlord,* for he hath a care of the businesse.

9. *MOR.* The most of us are sloathfull in other mens businesses; *but,* if thou wouldst have any thing wel looked to, put it not over to another, but look to it thy self.

107. Of the Covetous man, and the Envious man.

1. *TWo men prayed to* Jupiter, *a covetous man, and an envious man.*

2. Jupiter *sends* Apollo *to satisfie their desires; he grants them both, free liberty to wish what they would, on this condition, that* what thing soever the one requested, the other should receive it double.

3. The covetous man makes a stand a great while, *because he thinks nothing will be enough.*

4. *At the last, he asked a* many things, *and his fellow received double.*

5. Now then, *the envious man desired this, That he himself* might lose one of his eyes; *being glad that his fellow should be punished with the losse of both.*

6. MOR. *What can satisfie covetousnesse?*

7. *But nothing is madder than envy; which, so it may hurt another, wisheth it self a mischief.*

108. Of the Lion, and the shee Goat.

1. A *Lion saw a shee-Goat hanging upon* a rock full of brambles.

2. *He perswades her to come down, to crop the thyme, and the willowes in the plain ground.*

3. *The shee-goat refuseth to come down, making a loud answer, that his words indeed were not ill, but his mind was full of knavery.*

5. *MOR.* Consider who perswades you to any thing.

6. *Many perswade thee things that are good, not for thee, but for themselves.*

5. Iterum jubet illa, ut *sint securi.*

6. Tertiò, ut audivit ipsum dominum cum filio statuisse, postero manè, *cum falce messem intrare*; *Jam*, inquit, *tempus est, ut fugiamus.*

7. Vicinos & amicos non timui, quia non-venturos scivi.

8. Timeo dominum, *illi* enim *res cordi est.*

9. MOR. *Socordes alienis rebus plerique sumus*; quòd *si quid rectè curatum velis, alteri nè mandes, sed cures ipse.*

107. *De Avaro, & Invido.*

1. Duo homines orabant *Jovem*, cupidus, & invidus.

2. Mittitur à *Jove Apollo*, per hunc ut eorum votis satisfiat; dat hic utrique optandi liberam facultatem hâc conditione, ut *quodcunque petisset alter, id ipsum alter acciperet duplicatum.*

3. *Hæret diu cupidus*, cùm nihil putat fore satis.

4. Petit tandem non pauca, & duplum accipit socius.

5. *Porrò*, invidus hoc petit, ut ipse *uno privetur oculorum*, lætus socium mulctandum esse utroque.

6. *MOR.* Avaritiam quid potest satiare?

7. Invidiâ verò dementius est nihil; quæ dummodo noceat alteri, sibimet imprecatur malum.

108. *De Leone, & Capellâ.*

1. Videt leo pendêre *dumosâ de rupe* capellam.

2. Suadet, descendere, ut in campo thymum salicesque carpat.

3. Recusat capella descendere; verba quidem ejus haud sanè mala, sed mentem esse plenam doli, reclamans.

4. MOR. *Cogita quis quid suadeat.*

5. Multi suadent utilia non tibi, sed sibi.

109 Of the Crow, and the Pitcher.

1. A *Thirsty Crow found a pitcher of water*; *but* the pitcher was too deep for the Crow to reach to the water.

2. *He strives to pour out the pitcher, but he was not able to do it.*

3. *Then he puts in pibble-stones, which he gathered out of the sand; and by this means* the water is raised, *and the Crow drinks.*

4. MOR. *Sometimes thou shalt do that by wisdome and advice, that thou canst not do by force.*

110. Of the Lion, and the Hunter.

1. A *Lion wrangleth with an hunter.*

2. *He preferreth his own strength beyond a mans strength.*

3. After long disputes, *the Hunter brings the Lion* to a stately Tomb, *whereon a Lion was engraven,* laying his head on a mans knee.

2. The beast said, That was not evidence enough.

3. *For he said, Men engrave what they list; but if Lions also were crafts-masters, a man should be engraven under the lion's feet.*

4. *MOR.* Every one, as far as he can, both saith and doth what he thinketh may advantage his own party and cause.

111. Of the Boy, and the Thief.

1. A *Boy sat* at a well *weeping.*

2. *A thiefe asked him the cause of his weeping.*

3. *The boy said, that the rope was broken, and a pitcher of gold was fallen into the water.*

4. The man strip'd himselfe, *and leaped into the well, and looked.*

5. *When he could not finde the vessell, he came up again, and could neither finde the boy nor his coat there.*

6. *Because the boy had taken his coat, and run away.*

7. *MOR.* They are deceived sometimes, that use to deceive others.

112. Of the Country-man, and the Bullock.

1. A *Country man* had a bullock, that would neither abide tying nor yoaking.

2. *To*

109. *De Cornice, & Urnâ.*

1. SItibunda cornix reperit urnam aquæ; sed *erat urna profundior, quàm ut posset à cornice aqua contingi.*
2. Conatur effundere urnam, nec valet.

3. Tum lectos ex arenâ scrupulos injectat: hoc modo *aqua levatur*, & cornix bibit.
4. *MOR.* Interdum id, quod non potes efficere vi, efficies prudentiâ & consilio.

110. *De Leone, & Venatore.*

1. LItigat leo cum venatore.
2. Suam præfert fortitudinem, hominis fortitudini,
3. *Post longa jugia*, venator ducit leonem *ad Mausolæum*, in quo sculptus erat leo *caput deponens in gremium viri.*

4. *Negat fera id satis esse indicii.*
5. Homines enim sculpere quod vellent, ait; quod si & leones forent artifices, jam virum sculptum iri sub pedibus leonis.

6. MOR. *Quisque quoad potest, & dicit & facit, quod suæ parti & causæ putat prodesse.*

111. *De Puero, & Fure.*

1. SEdebat puer flens *apud puteum.*
2. Fur rogat causam flendi.
3. Puer dicit, rupto fune incidisse in aquas urnam auri.

4. *Homo exuit se*, insilit in puteum, quærit,

5. Vase non inventô, conscendit, atque ibi nec puerum, nec suam invenit tunicam.
6. Puer quippe sublatâ tunicâ fugerat.
7. MOR. *Falluntur interdum, qui fallere solent.*

112. *De Rustico, & Juvenco.*

1. ERat rustico *juvencus, vinculi, omnisque jugi impatiens.*

2. *The man being somewhat cunning, cut's off the beast's horns, (for he* snag'd *with his horns) then he yoaked him, not to the wain, but to the plow, lest, as he was wont, he should* kick *his Master.*

3 *He hold's the plow himselfe, being glad that by his pains he had brought it to passe, that he could now be safe both from his horns and hoofs.*

4. *But* what became of it? *The bullock every like resisting,* fills the country-mans face and head with sand, *by scraping it abroad with his feet.*

5. MOR. *There are some so intractable, that they cannot be dealt withall by any skill, or any policy.*

113. Of the Satyre, and the Traveller.

1. A *Satyre, which was formerly accounted the god of the woods, taking pitty of a traveller, that was* covered with the snow, and starved with cold, *brought him into his cave, and* cherished him with a fire.

2. *And as* he blew his hands, *he asked him the reason; who made answer, and said, That they may be warm.*

3. *Afterwards, when they were set down, the Traveller blew his* fried barley; *and being asked why he did it, he said, That it may be cold.*

4. *Then the Satyr presently casting out the traveller, said, I will not have him to be in my cave, that hath* a mouth of so contrary tempers.

5. MOR. *Take heed you live not with* a double-tongued man, and one that is a *Proteus* in his talk.

114. Of the Boar, and the Country man.

1. *The Country man* cut off the ear of a Boar, *that spoiled his corn.*

2. *He cut off the other ear of him, being found a second time.*

3. *He caught him when he came again,* for all that; *and he carried him, being caught, into the City, as* intended for a dainty to his Lord.

4. *Now when the beast was* cut up at the table, the heart was not to be found.

5. *When the Master chafed, and asked the cooks earnestly for it,*

the

2. Homo astutulus bestiæ resecat cornua (*cornibus* enim petebat) tum jungit non currui sed aratro, nè, ut solet, herum pulsaret *calcibus*.

3. Stivam ipse tenet, gaudens industria effeciſſe, ut jam foret tutus, & à cornibus, & ab ungulis.

4. Sed *quid evenit*? Taurus subinde resistens, spargendo pedibus, *os caputque rustici opplet arenâ*.

4. *MOR.* Sunt nonnulli sic intractabiles, ut nullâ queant arte, nullo consilio tractari.

113. *De Satyro, & Viatore.*

1. SAtyrus, qui deus nemorum olim est habitus, viatorem *nive obrutum*, atque *algore enectum*, miseratus, ducit in antrum suum, *fovet igne*.

2. *Spirantem* autem *in manus* percontatur causam, qui respondens, Ut calefiant, inquit.

3. Postea cùm accumberent, sufflat viator in *polentam*; quod cur faceret interrogatus, Ut frigescat, inquit.

4. Tunc continuò Satyrus viatorem ejiciens, Nolo, inquit, in meo sit antro, cui tam *diversum est os*.

5. *MOR.* Cave sit in tuo convictu *homo duplici ore, quique in sermone est* Proteus.

114. *De Apro, & Rustico.*

1. APro vastanti segetes rusticus *præcîdit auriculam*.

2. Iterum deprehenso præcîdit alteram.

3. Et *tunc* quoque redeuntem capit, captum portat in urbem, *destinatum lautitiæ sui patroni*.

4. *Sestâ* jam *in convivio* belluâ, *nusquam apparet cor*.

5. Excandescente hero, & flagitante coquos, villicus respon-

The Baily answered, My Lord, it is no wonder that the heart is not to be found; I think the fooliſh boar never had any heart.

6. *For, if he had had any heart, he would never have returned ſo often to my corn, to his own ſmart.*

7. *Thus ſaid the Country-man.*

8. *But all the gueſts were ready* to die with laughing, *and* ſet up a loud laughter *at the folly of the Country-man.*

9. MOR. *Many mens* life *is ſo* witleſſe, *that you may make a queſtion, whether they have a heart or not.*

115. Of the Bull, and the Mouſe.

1. A *Mouſe had bitten a Bull by the foot, and run into her hole.*

2. *The* Bull ſhakes his horns, *and ſeekes for the enemy, but could not ſee him any where.*

3. *The mouſe mock's him, and ſaith, Becauſe thou art ſtrong and big, thou muſt not therefore ſcorn every body.*

4. *Now a little mouſe hath hurt thee, and that indeed* without any recompence.

5. *MOR.* That proverb is thread-bare, *which I would expreſſe more ſignificantly in our own tongue,* Let no man be too heedleſſe of his enemy. *In Latine thus:*

Nemo hoſtem ſuum flocci pendat.

116. Of the Country-man, and *Hercules.*

1. A *Country-mans waggon ſtuck faſt in the deep clay.*

2. *He preſently lay all along, and beſought the god* Hercules *to help him.*

2. *A voice thundereth from heaven; it ſaith, Thou fool,* whip thy horſes, and ſet thy ſhoulders to the wheeles, *and then call* Hercules.

4. *For then* Hercules *will come if he be called.*

5. MOR. *Idle wiſhes do no good, which verily God doth not heed. They ſay,* Help thy ſelfe, and then God himſelfe will help thee.

117. Of the Gooſe.

1. T*Here was a Gooſe which* layed *golden* eggs, *every day one.*

2. *The*

det, Patrone, non est mirum non apparere cor: credo stultum aprum nunquam cor habuisse.

6. Nam si cor habuisset, nunquam *in pœnam* suam ad meas segetes toties rediisset.

7. Sic Rusticus.

8. At omnes convivæ *emori risu, cachinnari* de stultitia rustici.

9. *MOR.* Multorum hominum est adeò *excors vita*, ut an cor habeant possis ambigere.

115. *De Tauro, & Mure.*

1. Mus tauri pedem momorderat fugiens in antrum suum
2. Taurus *vibrat cornua*, quærit hostem, nusquam videt.

3. Irridet eum mus; quia, inquit, robustus es, ac vastus, non idcirco quemvis contemperis.

4. Nunc te, & quidem *gratis*, læsit exiguus mus.

MOR. *Tritum est illud verbum*, quod significantius nostrate linguâ dixerim, *Let no man be too heedless of his enemy.* Latinè sic: *Nemo hostem suum flocci pendat.*

116. *De Rustico, & Hercule.*

1. Rustici currus hæret in profundo luto.
2. Mox supinus deum *Herculem* implorat.

3. Intonat vox è cœlo: Inepte, inquit, *flagella equos*, & ipse *annitere rotis*, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *MOR.* Nil prosunt otiosa vota, quæ sanè Deus non audit. *Juva temet*, inquiunt, *ipse tum juvabit te Deus.*

117. *De Anserе.*

1. Fllit anser qui *ponebat ova* aurea, singulis diebus singula.

2. Dominus,

2. *The owner, that he might become rich on a ſuddain, killeth the gooſe, hoping that a treaſure lay within her.*

3. *But when the gooſe was found empty, the poor man was amazed, and from thence forward, ſighed heavily, and took on, that both the thing, and the hopes of it, were loſt.*

4. MOR. *Our deſires are to be moderated. We muſt have a care, that we be not over-haſtie, or too greedy: for, both too-much haſte doth hurt, and* he that ſeeketh for more than it is fitting, doth oftentimes get nothing.

118. Of the Graſhopper, and the Piſmire.

1. *WHereas the Graſhopper chirps all ſummer, the Piſmire is* buſie about her harveſt; *ſhe hurrieth corns into her hole, laying them up againſt winter.*

2. When the winter grew ſharp, *the hunger-ſtarved Graſhopper came to the Piſmire, and begged meat.*

3. *The Piſmire refuſed to give her any, and told her, That ſhe her ſelfe had taken pains, whilſt ſhe ſung.*

4. MOR. *He that is ſloathfull in youth, ſhall want in old age;* and he that doth not ſpare, ſhall beg in time to come.

119. Of the Ape, and her two Cubs.

1. *WHen as an Ape, as they ſay, hath brought forth two cubs, ſhe loveth the one, and careth not for the other.*

2. She had two at a litter, and when a fright came upon her, *ſhe, to avoid the danger,* caught *that which ſhe loved* in her arms, *which (as ſhe ran away in haſte) ſhe daſhed againſt a great ſtone, and killed.*

3. *But that which was not regarded, which ſtuck cloſe on her rough back as ſhe ran away, remained ſafe.*

4. *MOR.* It often comes to paſſe, *that parents are an occaſion of miſchiefe and danger to that ſon, whom they tenderly affect, through their too much indulgency; whilſt he, whom they leſſe affect, behaves himſelf gallantly and honeſtly.*

120. Of the Ox, and the Steer.

1. *AN Ox being* now grown antient, *drew the plough every day.*

2. *A Steer, that* had never known labour, *skippeth in the neigh-*

2. Dominus, ut subitò fiat dives, anserem jugulat; sperans intus latere gazam.

3. Sed anlere invento vacuo, stupet miser, anxiéque dehinc suspirat, ac plangit, & rem & spem periisse.

4. *MOR.* Moderanda sunt vota. Curandum est, nè vel præproperi simus vel nimii. Nam & festinantia nocet, & *qui plura, quàm decet, quærit, interdum acquirit nihil.*

118. *De Cicadâ, & Formicâ.*

1. Cùm per æstatem cicada cantat, formica *suam exercet messem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat victum.

3. Renuit formica, dictitans sese, dum illa cantabat, laborâsse.

4. *MOR.* Qui segnis est in juventâ, egebit in senectâ; & *qui non parcit, olim mendicabit.*

119. *De Simiâ, & duobus ejus Natis.*

1. Simia, ut ferunt, cùm peperit gemellos, alterum diligit, alterum negligit.

2. *Erat puerpera cum gemellis*, atque *cùm incidisset terror*, vitatura periculum, dilectum *prehendit ulnis*, quem (dum præceps fugitat) collidit petræ, atque enecat.

3. Neglectus autem, qui in hirsuto hæserat tergo fugientis, mansit incolumis.

4. MOR. *Solet evenire*, ut ipsi parentes, filio, quem venerè amant, præ nimiâ indulgentiâ sint mali occasio & periculi: eo, quem minùs amant, præstante se strenuum ac probum.

120. *De Bove, & Juvenco.*

1. Bos *jam grandis ævo* quotidie trahebat aratrum.

2. Juvencus *laboris expers*, vicinis exultat in pascuis, ac tandem

neighbouring pastures, and at the last insulteth over the fortune of his elder.

3. *He vaunteth, That he never knew yoke or bands, that he was free and at ease; whereas the Ox had his neck worn bare with labour.*

4. *And again, That he was slick, and in good case; whereas the Ox was rugged and lean.*

5. *His elder at that time indeed said nothing to the contrary; but shortly after he saw this skipper to be drawn to the Altars, and then he speaks to him in these words.*

6. What is thy easie life come to?

7. *That secure ease hath brought thee to the ax.*

8. *Now at the least way, (as I suppose) thou dost rather perswade me to labour, which preserves me, than to ease, which hath now haled thee to the slaughter.*

9. MOR. *To order our life well, we had need of labour and watchfulnesse.*

10. *But a sloathfull person, and one that is given to pleasure,* shall have that end of his things, which he would be loath to have.

121. Of the Dog, and the Lion.

1. *THe dog meets a lion, and jeeres him, (saying) Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and* by-places.

2. *Look upon me, that am fat, and well-liking; and I get not these by labour, but by ease.*

3. *Then the Lion (made answer) Thou indeed hast thy good fare; but, thou fool, thou hast bands withall.*

4. *Be thou a slave, that canst do like a slave; I indeed am free, and will not serve.*

5 MOR. *The Lion answered gallantly; for,* Liberty is better then any thing whatsoever.

122 Of the Fishes.

1. A Fresh-water fish *was carried into the Sea by the force of the stream; where, it bragging of its nobility,* set light by *all the sea-kind of fish.*

2. *The Seal could not endure this, but said, Its Nobility*

should

tandem insultat fortunæ senioris.

3. Jactat se jugi ac vinculi inscium, se liberum, otiosum: illi attritum esse labore collum.

4. Denique se glabrum, ac nitidum; illum esse hirsutum ac squalidum.

5. Senior tum quidem nihil contra; sed brevi pòst tempore videt hunc insultorem duci ad aras, ac tum hisce verbis affatur.

6. *Quò tua mollis vita pervenit?*

7. Securum istud otium rediit ad securim.

8. Jam saltem (ut opinor) potiùs suades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.

9. *MOR.* Ad vitam rectè gerendam, opus est labore & vigilantiâ.

10. *Socors autem & voluptati deditus, suarum rerum, quem nollet, sortitur exitum.*

121. *De Cane, & Leone.*

1. Occurrit canis leoni, jocatur; Quid tu miser exhaustus inediâ percurris sylvas & *devia?*

2. Me specta pinguem ac nitidum; atque hæc non labore consequor, sed otio.

3. Tum leo, Habes quidem tuas epulas; sed habes, stolide, etiam vincula.

4. Tu servus esto, qui servire potes: ego quidem sum liber, nec servire volo.

5. *MOR.* Pulchrè respondet leo; *quibuslibet*, enim, *rebus potior est libertas.*

122. *De Piscibus.*

1. *Piscis fluviatilis* vi fluminis correptus est in mare, ubi suam efferens Nobilitatem, omne marinum genus, *vili pendebat.*

2. Non tulit hoc Phoca, sed ait, tunc fore indicium Nobilitatis,

should then be shewed, if it being caught with the Seal, should be carried with him to the market.

3. *That he himself should be bought up by the Nobles, but it by the ordinary sort of people.*

4. MOR. *Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.*

5. *But the commendation of his own mouth, is not accounted a commendation for a man, but is entertained with the laughter of them that hear it.*

123. Of the Libard, and the Fox.

1. A *Libard*, that hath a speckled back, began to look big upon it; *the other wilde beasts, and the very Lions, being scorned by him.*

2. *A fox comes to him, and perswades him not to be proud, saying, That he indeed had a gay skin, but himselfe had a gallant wit.*

3. MOR. *There is a difference and an order of good things.*

4. *The goods of the body excell the goods of fortune; and it behoveth, that the goods of the minde be preferred before them both.*

124. Of the Fox, and the shee Libard.

1. WHen *the shee-Libard once set light by a Fox, in comparison of her self, because she had a* skin speckled with all kinde of coloured spots. *The Fox made answer, That she her selfe had that comlinesse in her minde, which she had in her skin.*

2. MOR. *And indeed* it is much better *to have* a nimble wit, *then a* speckled skin.

125. Of the Fox, and the Cat.

1. WHen *once the Fox, in a discourse that she had with the Cat, bragged, that he had severall shifts, so that he had even a* budget full of tricks; *The Cat answered, That she had but one shift onely to rely upon, if any danger should be.*

2. *As they were talking, on a suddain a cry was heard, of dogs comming towards them.*

3. *Then the cat leap'd into a very high tree, whereas the fox in the interim being* surrounded with a kennell of hounds, *was catch'd.*

4. MOR.

litatis, si cum phocâ captus portetur ad forum.

3. Se emptum iri à Nobilibus, illum autem à plebe.

4. *MOR.* Multi sic capti sunt libidine gloriæ, ut sese ipsi prædicent & jactent.

5. Sed laus sui oris non datur homini laudi; at excipitur cum auditorum risu.

123. *De Pardo, & Vulpecula.*

1. PArdus, cui *pictum* est *tergum*; cæteris feris, etiam leonibus despectis, *intumescebat.*

2. Accedit ad hunc vulpecula, suadet non superbire, dicens, Illi quidem speciosam esse pellem, sibi verò speciosam esse mentem.

3. *MOR.* Discrimen est bonorum, & ordo.

4. Bona corporis præstant bonis fortunæ; utrisque illis animi bona præferantur, oportet.

124. *De Vulpeculâ, & Pardale.*

1. Cùm aliquando pardalis vulpem præ se contemneret, quòd ipsa *pellem haberet omnigenis colorum maculis variegatam.* Respondit vulpes, sibi id decoris in animo esse, quod illi esset in cute.

2. MOR. *Neque* verò *paulò satius est ingenio* præditum esse *vafro*, quàm *cute versicolore.*

125. *De Vulpe, & Fele.*

1. Cùm aliquando vulpes in colloquio, quod illi erat cum fele, jactaret sibi varias esse technas, adeò ut vel *peram* haberet *dolis refertam*; Felis autem respondit, Sibi unicam duntaxat artem esse cui fideret, si quid esset discriminis.

2. Inter confabulandum, repentè *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altissimam subsiliit, cùm vulpes interim *à canum agmine cincta* capitur.

4. *MOR.*

4. MOR. *The fable implies, that one device is better sometimes, so that it be true and effectuall, than many tricks, and vaine devices.*

126. Of the King, and the Apes.

1. A *King of Ægypt taught some Apes, that they might* perfectly learn how to dance.

2. *For, as no living creature doth more resemble the shape of a man, so none else doth better, or more willingly, imitate men's actions.*

3. *Therefore* after they were very well taught *the art of dancing, they began to dance, being clad in purple robes, and disguised; and the* show took very well *a long time, till* a conceited merry man, *among the spectatours, threw nuts amongst them, which he carried privately in his pocket.*

4. *Then presently the Apes, as soon as they had seen the nuts, having forgotten the dance,* began to be that which they were before; *and on a suddain from dancers, they returned to Apes; and having torn their visards, and rent their clothes,* they scrambled one with another for the nuts, to the exceeding great laughter of the beholders.

5. MOR. *This fable advertiseth us, that the ornaments of fortune, do not alter a mans disposition.*

127. Of the Asse, and the Travellers.

1. *When two men by chance had found an asse in the desert, they begun to fall out betwixt themselves, whether of them should lead him home as his own.*

2. *For he seemed to be offered by fortune to both alike.*

3. *In the mean time,* whilst they wrangled about this matter one with another, *the asse got away, and* neither of them enjoyed him.

4. MOR. *Some men* fall short of present advantages, *which, through their ignorance, they know not how to make use of.*

128. Of the Fishermen.

1. *Some fishermen having cast in their nets,* haled out Tortoises.

2. *When they had shared them amongst themselves, and* were not able to eat them up all, *they invited* Mercury, *as he chanced*

4. *MOR.* Innuit fabula, præstabilius esse nonnunquam unicum consilium, modò id sit verum & efficax, quàm plures dolos, *consiliaque frivola.*

126. *De Rege, & Simiis.*

1. REx quidam *Ægyptius* aliquot simias instituit, ut *saltandi rationem perdiscerent.*

2. Ut enim nullum animal ad figuram hominis propiùs accedit; ità nec aliud, actus humanos aut meliùs, aut ut libentiùs, imitatur.

3. Artem itaq; saltandi *protinus edoctæ* saltare cœperunt, insignibus indutæ purpureis, ac personatæ: multoque jam tempore *mirum in modum placebat spectaculum*; donec è spectatoribus *facetus quispiam*, nuces, quas clanculùm in sinu gestabat, in medium abjeci..

4. Ibi statim simiæ, simul atq; nuces vidissent, oblitæ choreæ, *id esse cœperunt, quod antea fuerant*; ac repentè è saltatricibus in simias redierunt, contritisque personis, dilaceratisque vestibus, *pro nucibus inter se pugnabant, non sine maximo spectatorum risu.*

5. *MOR.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Asino, & Viatoribus.*

1. DUo quidam cùm in desertis locis asinum quempiam fortè fortunâ nacti essent, contendere inter se cœperunt, uter eorum, uti suum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hâc interim *de re illis invicem altercantibus*, asinus sese subduxit, *ac neuter eo potitus est.*

4. *MOR.* Quidam *à præsentibus commodis*, quibus ob insciti-am uti nesciunt, *excidunt.*

128. *De Piscatoribus.*

1. PIscatores aliquot, jacto reti, *testudines eduxerunt.*

2. Eas cùm essent inter se partiti, *neque sufficerent omni-*

I *bus*

chanced to come to them, to their chear.

3. *But he, perceiving, that he was not at all invited*, out of any good will, *but that he might* ease them from over-glutting themselves with the meat, *refused, and bad them eat the Tortoises themselves, which they had caught.*

4. MOR. *Some men, after they have unadvisedly undertaken any thing, implore other mens aid*, whom they may engage in their own businesse.

129. Of the Asse.

1. AT Cumanum, *an Asse, that was weary of his slavery, having broken the bridle, had ran away into a forrest: He fitted a Lions skin, which by chance he had found there, to his body, and so behaved himselfe instead of a lion, frighting both men and wild beasts with his voice and tail.*

2. *For the Cumani do not know a lion.*

3. *This* disguised Asse *therefore*, bare sway a good while *after this manner, being taken and feared* for a huge lion; *till a Stranger going to* Cumæ, *(one, who had oft-times seen both a lion and an asse, and therefore it was no hard matter for him to know him) found, that it was an asse by* his loaf-ears, *and by some other signes, and brought him home, being* soundly cudgelled; *and restored him to his Master, that owned him.*

4. *Now in the mean time, the asse being already owned*, made all the people of *Cumanum* laugh exceedingly, *whom erewhile, he being thought to be a lion, had* almost frighted to death.

5. MOR. *We cannot well hide those vices, which have grown up with us, ever since we were children.*

130. Of the Beetle, and the Eagle.

1. A *Beetle on a time, being sleighted by an Eagle*, began to think of taking revenge one way or other.

2. *He searched diligently where the Eagle had built her nest; the Beetle crept to it, and threw down her eggs, with the like wile.*

3. *When the Eagle had often changed her dwelling, and* did no good, *she went to* Jupiter, *her Patron; and* told him her misery.

4. *He bids her lay her egges in his lap, which were like to be safe even in that place.*

5. *But*

bus comedendis; *Mercurium* fortè accedentem, invitârunt ad convivium.

3. At is intelligens se neutiquam *humanitatis gratiâ* vocari, sed ut *eos fastidio cibi sublevaret*, recusavit; jussitque ut ipsi suas testudines ederent, quas cepissent.

4. *MOR.* Nonnulli, postcaquam inconsultè quippiam adorti sunt, aliorum implorant auxilium, *quos suo negotio admiscoant.*

129. *De Asino.*

1. APud *Cumanos* asinus quispiam pertæsus servitutem, abrupto loro in sylvam aufugerat; illic fortè repertas leonis exuvias corpori applicabat suo, atque ità pro leone se gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu personatus hic asinus, pro leone immani* habitus ac formidatus, donec hospes quispiam *Cumas* profectus, (qui sæpenumerò viderat & leonem, & asinum, atque ob id non erat ei difficile dignoscere) *aurium prominentium* indicio, atque aliis quibusdam conjecturis, asinum esse deprehendit, ac *probè fustigatum* reduxit, dominoque agnoscenti reddidit.

4. Interim autem *risum non mediocrem concitabat omnibus Cumanis* asinus jam agnitus, quos dudum, creditus leo, *metu propemodum exanimaverat.*

5. *MOR.* Haud facilè tegimus vitia, quæ à pueris nobiscum adoleverunt.

130. *De Scarabeo, & Aquilâ.*

1. SCarabeus aliquando spretus ab aquilâ, *cæpit de vindictâ quoquo pacto sumenda cogitare.*

2. Pervestigavit ubinam aquila nidum collocâsset, adrepsit scarabeus, & ova simili dolo dejecit.

3. Aquila cùm sæpius domicilium commutâsset, *neque quicquam proficeret*, Jovem patronum adiit, *exponit calamitatem suam.*

4. Is jubet, ut suo in gremio ponat ova, vel istic in tuto futura.

5. *But the peeviſh Beetle crept hither alſo*, by the welts and plaites of his cloaths, whilſt *Jupiter* never felt it at all.

6. *Afterwards, when* Jupiter *ſaw the egges to be ſtirred, and did not well minde*, being affrighted at the ſtrangeneſſe of the matter, he ſhaked his lap, and threw them on the ground.

7. MOR. *This fable teacheth us*, That no man, though he be never ſo little, is to be undervalued.

131. Of the Satyre, and the Country-man.

1. A *Satyre, when he* was very cold, in an extraordinary great froſt, *was brought into his houſe, and entertained by a Country-man.*

2. *And wondring why the man* blew into his hands, which he held to his mouth, *he asked him why he did ſo?*

3. *He made anſwer, That he might warm his cold hands*, with the warmth of his breath.

4. *Afterwards when*, after a fire was made, and the table furniſhed, he blew again into his hot pottage; *He wondring alſo the more at him*, enquired of him, what this might mean.

5. *That I might* cool my pottage, *quoth he*, which is too hot, with my breath.

6. *Then the Satyre riſing from the table, ſaith, What do I hear?*

7. Doſt thou blow both hot and cold too, out of the ſame mouth?

8. You ſhall pack.

9. *For*, I do not like to live in the ſame houſe with ſuch a man.

10. MOR. Double-tongued *men are here ſet out, who ſometimes commend, and ſometimes diſcommend, the ſame man.*

132. Of the Lark, and her Young ones.

1. A *Eſop, that* Fabuliſt *of* Phrygia, *was*, for good reaſon, *thought to be a wiſe man, becauſe he did not ſeverely and* imperiouſly command *and cenſure, what were good to be adviſed and perſwaded unto*, as the Philoſophers are wont to do; *but, having* faigned merry and delightfull Tales, *he brought into mens underſtandings and minds*, things that were wholſomely and heedfully taken notice of, with a winning way of hearing.

2. *A*

5. Et huc per *vestis lacinias*, *sinusque* prorepsit pertinax scarabeus, *haud quaquam sentiente Jove*.

6. Deinde ubi videt ova commoveri *Jupiter*, neque satis animadverterit, *territus rei novitate*, *excusso gremio*, *in terram dejecit*.

7. *MOR.* Monet hæc fabella, *neminem*, *quantumvis pusillum*, *contemnendum esse*.

131. *De Satyro, & Rustico.*

1. SAtyrus quidam cùm *vehementer algeret*, *hyberno gelu supra modum sæviente*, à rustico quodam inductus est in hospitium.

2. Admiratus autem cur homo *inflaret in manus ori admotas*, rogavit cur ità faceret.

3. Is respondit, Ut frigidas manus *halitûs tepore* calefaceret.

4. Deinde ubi, *extructo foco*, *appositâ mensâ*, *in pultem fervidam* rursum *inflaret*, magis etiam admiratus, *sciscitatus est*, *quid hoc sibi vellet*.

5. Uti *pultem*, inquit ille, *nimiùm ferventem halitu refrigerem*.

6. Tum Satyrus surgens à mensa, Quid ego audio? inquit.

7. Tune eodem *ex ore pariter & calidum & frigidum efflas*?

8. *Valebis*.

9. *Neque* enim *mihi ratio est cum ejusmodi homine commune habere hospitium*.

10. *MOR.* Notantur *bilingues*, qui eundem modò laudant, modò vituperant.

132. *De Cassitâ, & ejus Pullis.*

1. ÆSopus ille *Phrygiæ Fabulator*, *haud immeritò* sapiens existimatus est, cùm, quæ utilia monitu suasuque erant, non severè, non *imperiosè præcepit*, & censuit, *ut Philosophis mos est*: sed *festivos*, *delectabilesque Apologos commentus*, *res salubriter ac prospicienter animadversas*, in mentes animosque hominum *cum audiendi quâdam illecebrâ* induxit.

2. Velut

2. *As this little fable of his*, concerning a little bird's little nest, *doth* prettily and pleasantly *præmonish*, *that* the hope and confidence of businesse, which one may dispatch, is never to be put in another, but in ones self.

3. *There is a little bird, quoth he, her name is a Lark, she lives and builds her nest in the standing corn*, about the time almost that harvest is ready, her young ones being just *then* ready to flie.

4. *That lark, as it fell out, was gone into* a crop of corn, that was sooner ripe then ordinarily; *and therefore when the corn began to grow white her* young ones *were* not fledge.

5. *Therefore when she* went to seek meat for her young, *she warned them, that they should take notice, if any new thing were there said or done, and that they should tell it her, when she came back again.*

6. *Afterwards the owner of that corn calls his son, being a young man, and saith, Dost thou not see that these are ripe, and require hands now?*

7. *Therefore* to morrow, as soon as it shall be light, *see thou go to our friends, and intreat them, that they would come and* lend us their pains, *and* help us in with this harvest.

8. *When he had said these words, he went his way; and when the lark came again, her young ones* quivering, *made a noise about her, and intreated the dam, that she would now make haste quickly, and* remove her self into another place.

9. *For the owner, say they, hath sent his son to intreat his friends, that they would come* by peep of day, *and shear.*

10. *The dam bids them*, not to fear any thing.

11. *For if the owner, quoth she*, hath put off his harvest to his friends, *the corn will not be shorn to morrow*; nor is there any great need, *that I should take you away to day.*

12. *On the day after therefore, the dam* flies abroad to get meat; *the Master tarries for them that he had intreated*; the Sun groweth hot, *and nothing is done, and there were no friends.*

13. *Then saith he again to his son, These friends are* for the most part of them *idle persons; but let us go rather, and intreat our cousins, and kinsfolks, and neighbours, that they may come to morrow in time to shear.*

14. *The young ones being affrighted, told this in like manner to their dam.*

15. *The*

2. Velut hæc ejus fabella de *aviculæ nidulo*, *lepidè atque jucundè* præmonet *spem fiduciamque rerum*, *quas efficere quis possit*, *haud unquam in alio*, *sed semet ipso habendam.*

3. Avicula, inquit, est parva, nomen est cassita, habitat, nidulaturque in segetibus, *id fermè temporis*, *quo adoletis messis*, *pullis* jamjam *plumantibus.*

4. Ea cassita in *sementes* fortè conceſserat *tempestiviores*; propterea frumentis flavescentibus *pulli* etiam tunc *involucres* erant.

5. Cùm igitur ipsa *iret cibum pullis quæsitum*, monet eos, ut si quid ibi novæ rei fieret, dicerentur ve, animadverterent, idque uti sibi, ubi rediisset, renunciarent.

6. Dominus postea segetum illarum, filium adolescentem vocat, &, Videsne, inquit, hæc ematuruisse, & manus jam postulare.

7. Idcirco *die crastino*, *ubi primùm diluculabit*, fac amicos adeas, & roges, ut veniant, *operamque mutuam dent*, *& messem* hanc nobis *adjuvent.*

8. Hæc ubi dixit, discessit; atque ubi rediit cassita, pulli *trepiduli* circumstrepere, oraseque matrem, ut statim jam properet, atque *alium in locum sese asportet.*

9. Nam dominus, inquiunt, misit filium, qui amicos rogaret, ut *lucè oriente* veniant, & metant.

10. Mater jubet eos, *à metu otiosos esse.*

11. Si enim dominus, inquit, *messem ad amicos rejecit*, crastino seges non metetur, *neque necesse est* hodiè uti vos auferam.

12. Die igitur postero, mater *in pabulum volat*; dominus, quos rogaverat, operitur: *Sol fervet*, & fit nihil, & amici nulli erant.

13. Tum ille rursum ad filium, Amici isti, inquit, *magnam in partem* cessatores sunt: quin potius imus, & cognatos, affines, vicinosque nostros oramus, ut adsint cras tempore ad metendum.

14. Itidem hoc pulli pavefacti matri nunciant.

15. *The dam exhorts them, that then also they would not fear, nor take any care; she saith, That no cousins or kinsfolks almost, were so bane, as to make no delay to take a toyl upon them, and to do as they are bidden presently: Onely minde you, quoth she, if so be any thing be said again, any further.*

16. Another morning betimes, *the bird went to feed*; *the cousins and kinsfolks* forbear the pains, *which they were intreated to afford.*

17. *At the last therefore, the Master said to his son, Let our friends and our kindred farewell, thou shalt bring two sickles, as soon as ever it is day, I my selfe will take one to me, and thou shalt take thee other to thee, and we our selves will shear the corn to morrow, with our own hands.*

18. *When the dam heard of her young ones, that the Master said that, she said, It is time to give place, and to be gone.*

19. *It will now* without question *be done, what he hath said shall be.*

20. *For now it* resteth in him, *whom the matter concerneth, not in another, of whom help is desired.*

21. *And so the Lark* removed from her nest, *and the corn was shorn by the owner of it.*

22. MOR. *This indeed is a Fable of Æsop's, touching the relying upon friends and neer acquaintance, which is for the most part light and vain.*

23. *But what else do the* purer books *of the Philosophers advise us, than that* we should trust to our selves onely; *and that we should esteem all other things, which are without us, and without our minde, neither for ours, nor for us.*

24. Ennius *in his Satyrs, hath* very wittily and handsomly *comprised this tale of Æsop's, in* well compacted verses: *the two last whereof are these, which I verily think it is worth the labour,* to have in ones heart and memory.

25. Be sure this thing be alwaies in thy thought;
What thou canst do, trust not thy friends for ought.

123. Of the Birds, and the Owle.

1. *Almost all the birds once went to the Owle, and intreated her, that hereafter she would not build* in the false roofs of houses, *but rather in the boughs of trees, and amongst the green branches, for there she* might more sweetly take the pleasure of the Spring.

2. More-

15. Mater hortatur, ut tum quoque sine metu, ac sine curâ sint; cognatos affinesque nullos tremè tam esse obsequibiles, ait, ut ad laborem capessendum nihil conctentur, & statim dicto obediant: vos modò, inquit, advertite, si modò quid denuò dicitur.

16. *Aliâ luce ortâ*, avis in pastum profecta est; cognati & affines *operâ*, quam dare rogati sunt, *supersedent.*

17. Ad postremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *primâ luce* falces duas, *unum egomet* mihi, & *tu tibi capies alteram*, & frumentum nosmet ipsi manibus nostris cras *metemus.*

18. Id ubi ex pullis dixisse dominum, mater audivit; Tempus, inquit, est cedendi & abeundi.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipso* enim *jam vertitur*, cujus est res, non in alio unde petitur.

21. Atque ita casslita *nido migravit*, & seges à domino demessa est.

22. *MOR.* Hæc quidem est *Æsopi* Fabula, de amicorum plerunque & propinquorum levi & inani fiduciâ.

23. Sed quid aliud *sanctiores libri* Philosophorum monent, quàm ut *nobis tantùm ipsis nitamur*; alia autem omnia, quæ extra nos, extraque nostrum animum sunt, neque pro nostris, neque pro nobis ducamus.

24. Hunc *Æsopi* Apologum *Ennius* in Satyris *scitè admodum & venustè versibus quadratis* composuit: quorum duo postremi isti sunt, quos *habere corde & memoriâ*, operæ pretium esse herclè puto.

25. *Hoc tibi erit argumentum semper in promptu situm,*
Nè quid expecta amicos, quod tu agere possis.

§33. *De Avibus, & Nocturâ.*

1. Aves olim propè universæ nocturam adierunt, rogaruntq; eam nè posthac *in ædium cavis* nidificaret, sed in arborum potiùs ramis, atque inter frondes; ibi enim *vernari suavius.*

2. Quia

2. *Moreover, they shewed her* a little Oak, *that was newly sprung up, and somewhat tender as yet; in which forsooth, the Owl, as they said, might sometimes* sit softly, and make her nest *for her selfe.*

3. *But she said, she would not do it.*

4. *But,* on the other side, *she gave them counsell, that they should not trust themselves to that little tree.*

5. *For it would one time or other bring forth* bird lime, *to wit,* the very bane of birds.

6. *They, as they are* a leight and flickering kinde, *scorned the counsell of one wise Owl.*

7. *Now the Oak was grown up, now it was spread, now it was full of green leaves.*

8. *Behold, there* all the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. *In the mean time, that Oak had brought forth bird-lime, and men had observed it; thereupon,* all the poor birds *alike, were intangled there on a suddain;* & when it was too late, they repented themselves *in vain, because they had scorned that wholsome advice.*

10. *And* they say, this is the reason, *why* all birds *now,* when they see the Owle, thronging about her do as it were complement her, bring her along, follow her, sit about her, and flie about her.

11. *For, remembring her advice, they now admire her, as one that is wise, and* stand round about her in a throng, *that, forsooth, they may once learn of her to be wise.*

12. *But I think to no purpose, nay indeed, also sometimes to their great harm.*

13. *For these antient Owls were wise in good earnest; and now there are many Owls, which indeed have the feathers, and the eyes, and the beak of Owles, but they have not the wisdome.*

14. MOR. *This fable teacheth you, that you do not scorn the counsell of him, that giveth you good advice.*

134. Of the Gourd, and the Pine-tree.

1. A *Gourd was once sown neer a Pine-tree, which was a very great one, and* had broad boughes.

2. *Now, the Gourd, when it was grown big with many shoutes, and seasonableness of the weather, began to be wanton, and* to reach out its boughs somewhat saucily.

3. *Now*

2. Quin, eidem *quercum* modò enatam, *pusillam*, revellamque adhuc, ostendebant; in quâ scilicet, *molliter*, ut aiebant, & *sedere* ipsa aliquando noctua, & *suum sibi construere* nidum nosset.

3. At illa facturam se negavit.

4. *Quin invicem* consilium dedit iis, nè arbusculæ illi se crederent.

5. Laturam enim quandoque esse *viscum*, *pestem* videlicet *avium*.

6. Contempsere illæ (ut sunt *leve genus & volaticum*) sapientis unius Noctuæ consilium.

7. Jam quercus adoleverat, jam patula, jam frondosa erat.

8. Ecce, ibi *aves illæ omnes gregatim ramis involitant, lasciviunt, subsultant, colludunt, cantillant.*

9. Interea, quercus ea viscum protulerat, atque id homines animadverterant; implicitæ ergò repente ibi *omnes* pariter *miserrimæ*, ac *frustra eas sera pœnitentia subiit*, quòd salubre illud consilium sprevissent.

10. Atque *hoc esse aiunt*, cur nunc *aves omnes, ubi noctuam viderint, frequentes eam quasi salutant, deducunt sectantur, circumdunt, circumvolitant.*

11. Etenim consilii illius memores, admirantur eam nunc ut sapientem, *stipantque densâ catervâ*, ut videlicet ab eâ sapere aliquando discant.

12. Sed opinor frustra, imò verò, etiam interdum cum magno ipsarum malo.

13. Nam veteres illæ noctuæ revera sapientes erant; nunc multæ noctuæ sunt, quæ noctuarum quidem plumas habent, & oculos, & rostrum, sapientiam verò non habent.

14. *Mor.* Bene monentis consilia nè spernas, hæc fabula docet.

134. *De Cucurbita, & Pino.*

1. SAta est olim cucurbita juxta arborem pinum, quæ grandis admodum & *ramis patulis extabat.*

2. Cucurbita verò, cum multis pluviis atque cœli temperamento crevisset, lascivire incipit, & *ramulos audacius porrigere.*

3. Jam

3. *Now it crept into the Pine, now it adventured to get up, now it adventured to wrap about the boughes and green branches, making shew of its greater leaves, its white flowers, and of its huge and* fresh green fruits.

4. Therefore it grew so proud and insolent, *that it adventured to challenge the Pine-tree, and saith; Thou seest how I out-go thee, how I excell in large leaves, how I excell in greenneſſe, and straightway* over-top thee.

5. *Then the Pine, which was* gravely wise *and strong, did not at all wonder at the boldneſſe of the saucy Gourd, but answered it thus.*

16. *I have here* abode many winters *heats, sun-burnings, and sundry calamities, and do yet remain sound.*

17. *Thou wilt have leſſe presumption at the first* frost-nips, *when both thy leaves shall fall down, and all thy greenneſſe shall be gone.*

8. MOR. *We must not be proud in prosperity.*

135. Of the Crow, and the Woolves.

1. A *Crow bears the Woolves company along* the steep tops of the mountains: *She desires, that she might have a part of the prey, because having followed them, she had at no time left them, and she had been a companion.*

2. *Afterwards she was shaken off by the Woolves, as having not followed them, but the prey, and the meat; and was no leſſe like to devour the inwards of the Woolves, if they should be killed, then she did of other living creatures.*

3. MOR. *We must not alwaies look upon what we do,* but how we stand affected *when we do it.*

136. Of the Earth's labour.

1. THE *earth on a time being grown big, and* wonderfully *swoln, made show, as if she would bring forth some great thing.*

2. *They that dwell neer, run to her, the husbandmen stand amazed; they, between hope and fear, expect the earth's delivery.*

3. *Some thought, that that* Typhoeus, *with an hundred heads; others thought, that mountains were like to burst forth.*

4. *The earth is opened, there came forth a Mouse; and they*

3. Jam serpebat in pinum, jam surgere, jam ramos & frondes involvere audebant, ampliora folia, candentes flores, prægrandia *poma* & *virescentia* ostentans.

4. Itaque *tanto fastu atque insolentiâ intumuit*, ut pinum arborem ausa sit aggredi; &, Vides, inquit, ut te supero, ut amplis foliis, ut virore præsto, & jam jam *ad cacumen præsurgo*.

5. Tum pinus, quæ *senili prudentiâ* & robore *pollebat*, nihil mirata est cucurbitæ insolentis audaciam, sed ità ad eam respondit.

6. Ego hîc *multas hyemes*, calores, æstus, variasque calamitates *pervici*, & adhuc integra consisto.

7. Tu ad primos *rigores* minus audaciæ habebis, cùm & folia concident, & viror omnis aberit.

8. *MOR.* Secundis rebus non est superbiendum.

135. *De Corvo, & Lupis.*

1. COrvus lupos per *ardua montium juga* comitatus, partem sibi prædæ fieri postulat, quia eos secutus nullo tempore destituisset, sociusque fuisset.

2. Repulsus deinde est à lupis tanquam non eos, sed prædam cibumque secutus; nec minùs luporum, si occiderentur, quàm cæterorum animalium extra, fuisset voraturus.

3. *MOR.* Non quid agamus semper inspiciendum est, sed *quo simus animo* cùm agamus.

136. *De partu Terræ.*

1. TUrgida olim facta tellus, & *mirum in modum* tumida, magnum aliquod paritura videbatur.

2. Accurrunt finitimi, stupent agricolæ, terræ partum inter spem metumque expectant.

3. Alii Typhoëa illum contimanum, alii montes erupturos putabant.

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus

and they turned that into a laughter and a jest, which was thought would be a wonder to all.

5. MOR. *We must not alwaies believe gay promises.*

137. Of the Members and the Belly.

1. MAns joynts, *when they saw the belly idle,* fell out with it, *and denied it their help.*

2. *When they also by that means fainted, they understood, that the belly divided the meats which it had received, throughout all the members;* and they became friends with it again.

3. MOR. *Great matters decay by discord, they avail by concord.*

138. Of *Arion*, and the Dolphin.

1. ARion *was* an antient and famous Fidler.

2. *He was of the place and town* Methymna, *and of the country and Isle* Lesbos.

3. Periander *the King of* Corinth, *esteemed that* Arion *as a friend, and* loved him for his skill.

4. *He travails thence from the King, to see the famous countries,* Sicily *and* Italy.

5. *When he came thither, he pleased both the ears and the minds of all, in the Cities of both the Lands; and there* the men prized him, took pleasure in him, and loved him.

6. *He then afterwards, having gotten good store of mony, and a good estate, resolved to return to* Corinth.

7. *He therefore chose a ship and marriners, that were Corinthians,* as being better known, and more friends to him. *But the Corinthians, after they had entertained that man, and the ship was carried into the deep,* being greedy of the booty and the mony, *took counsell about killing* Arion.

8. *Then he, when he understood the villany, gave them his mony, and his other things, that they might have it; and intreated them that they would but spare his life.*

9. *The Mariners were so far moved with these prayers of his, that they forbore to kill him by force with their own hands; but commanded him to leap headlong presently into the Sea before their faces.*

10. *The man being daunted at that, and all hope of life being lost*

nibus existimabatur, in risum atque jocum converterunt.

5. *MOR.* Non semper credendum promissis magnificis.

137. *De Membris, & Ventre.*

1. Humani artus, cùm ventrem otiosum viderent, *ab eo discordârunt*, & suum illi ministerium negaverunt.

3. Cùm eo pacto & ipsi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & *cum eo in gratiam redierunt.*

3. *MOR.* Magnæ res discordiâ pereunt; concordiâ valent.

138. *De Arione, & Delphino.*

1. *Vetus & nobilis* Arion *cantator fidibus fuit.*

2. Is loco & oppido *Methymnæus*, terrâ atque insulâ *Lesbius fuit.*

3. Eum *Arionem* rex *Corinthi Periander*, amicum *amatumque habuit artis gratiâ.*

4 Is inde à rege proficiscitur, terras inclytas *Siciliam* atque *Italiam* visurus.

5. Ubi eò venit, auresque omnium mentesque in utriusque terræ urbibus demulsit, in *quæstibus* istic *& voluptatibus amoribusque hominum fuit.*

6. Is tum postea *grandi pecuniâ & re bonâ multâ copiosus*, Corinthum instituit redire.

7. Navem igitur, & nautas *ut notiores amicioresque sibi* Corinthios delegit, sed eo *Corinthii* homine accepto, naviq; in altum provectâ, *prædæ pecuniæque cupidi*, ceperunt consilium de necando *Arione.*

8. Tum illum, ibi pernitie intellectâ, pecuniam cæteraq; sua ut haberent dedisse, vitam modò sibi parcerent, oravisse.

9. Nautas precum ejus harum commisertos esse illatenùs, ut ei necem inferre per vim suis manibus temperârent; sed, imperavisse, ut jam statim coràm desiliret præceps in mare.

10. Homo ibi territus, & spe omni vitæ perditâ, id unum

postea

lost, afterwards intreated that one thing, that before he died, they would give him leave to put on his cloaths, and to take his fidle, and to sing a song of that his hap, which might be able to comfort him.

11. Then the wilde and savage sea men had a great desire to hear him.

12. He obtains what he had intreated.

13. And there presently, being girt after his manner, cloathed, made fine, and standing upon the hatches of the top of the Stern, he sung the song which is called Orthium, with a very loud voice.

14. Towards the end of his song, he threw himselfe a good way into the deep, with his fidle, and all his dressing, as he stood and sung.

15. The Marriners, not making any other question, but that he had perished, held on in the course which they had begun to make.

16. But a strange, and wonderfull, and loving act befell; a Dolphin on a suddain swom to him amongst the waves, and holding up his back above the waves, took him up, and carried him with his body and cloaths, safe to Tœnarus, in the country of Laconica.

17. Then Arion went quite from that place to Corinth, and offered himselfe so to King Periander, as he had been carried by the Dolphin, and told him the thing as it had happened.

18. The King did not believe it, but gave order, that Arion should be kept in prison, as if he deceived him; and in a dissembling manner asked the sea men, being sought for, whilst Arion was kept close, whether they had heard any thing concerning Arion, in those places from whence they came.

19. They said, The man was in Italy when they went thence, and did very well there, and that the Cities did much affect him, and delight in him, and that he was happy in their favour and store of mony.

20. Then, whilst they spake these words, Arion stept forth with his harp and cloaths, with which he had cast himselfe into the sea.

21. The Mariners being astonished and convicted, could not deny.

22. MOR. This fable teacheth us, that more pitty is sometimes found in the bruit creatures, then in these men, that besides wealth, have

postea oravit, ut priusquam mortem oppeteret, *induere* permitterent *sua sibi indumenta*, & fides capere, & canere carmen cassis illius sui consolabile.

11. Feros & immanes nautas prolubium tum audiendi subit.

12. Quod oraverat, impetrat.

13. Atque ibi mox de more cinctus, amictus, ornatus, stansq; in summæ puppis foro, carmen quod *Orthyum* dicitur voce subaltissimâ cantavit.

14. Ad postrema cantûs, cum fidibus ornatuque omni, sicut stabat canebatque, jecit sese procul in profundum.

15. Nautæ, haud quaquam dubitantes quin periisset, eursum quem facere cæperant tenuerunt.

16. Sed novum, & mirum, & pium facinus contigit: Delphinum repente inter undas adnavisse, & dorso super fluctus edito vectaviſſe, incolumique eum corpore & ornatu, *Tænarum* in terram *Laconicam* devexisse.

17. Tum *Arionem* prorsus ex eo loco *Corinthum* petivisse, talemque *Periandro* regi, qualis Delphino vectus fuerat, sese obtulisse, eique rem (sicuti acciderat) narraviſſe.

18. Regem isthæc parùm credidisse, Arionem (quasi falleret) custodiri jussisse; nautas requisitos, obligato *Arione*, dissimulanter interrogâsse, Ecquid audissent in iis locis unde venissent, super *Arionem*.

19. Eos dixisse, Hominem, cùm inde irent, in terrâ *Italiâ* fuisse, eumque illic benè agitare, & studiis delectationibusque urbium florere, atque in gratiâ pecuniâque magnâ fortunatum esse.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus se in salum ejaculaverat, extitisse.

21. Nautas stupefactos convictosque, ire inficias non quîsse.

22. *Mor.* Documento est hæc fabula, plus aliquando inveniri in brutis animalibus clementiæ, quàm in his hominibus, qui præ-

have no worth; besides shape, nothing of a man.

139. Of the Spider, and the Gout.

1. *THe Spider* being somewhat more at leasure *from weaving; walked* seasonably *abroad to refresh her self.*

2. *The Gout offereth to meet her, though she could very hardly overtake her by* uneeven strides.

3. After that daies journey was pretty well passed, they were not far from a little town, *which the inhabitants of that country called* Tyche.

4. They took both a resolution, *to seek out an hoste agreeable to their condition.*

5. *The Spider*, without making much ado, *goes to lodge in a rich man's house; there she hangs out her webs* on every side, *and spreads out her nets.*

6. *Presently there came*, I know not what ugly-faces, *which pulled down her weavers shop.*

7. *Therefore her building was but for a little while*, which way soever she turned her self.

8. *For she could no where avoid* the Groomes besomes, that could espie a thing quickly.

9. She was in a very sad condition, *which alone was vexed and troubled*, amidst such plenty of all things.

10. *But the Gout*, like a poor beggar, *had at last with much ado, got leave to come into* a poor mans cottage; *when she had sat down in that place, she* endured all kinde of miseries.

11. Coorse bread *was set before her, when she had a minde to her supper, and* a pot of water, *when she could scarce gape, because her chaps were so drie.*

12. A boarded bed *was spread, not with green leavs, not with grasse, but with small chasse, for her that was* weary with travell on the day time.

13. *And it is not my purpose now to tell, how badly such* hard bedding, *such* coorse ruggs, *agreed with her soft members, with* a skin (as I may say) of silk.

14. *That stately Star therefore, which hears and sees all things, was scarce risen, when the Spider and the Gout met again together.*

15. *The Spider first tells the troubles of the night past, the changing*

ter opes nihil habent pensi; præter figuram, nihil humanitatis.

139. *De Aranea, & Podagra.*

1. ARanea, *paululùm* à texendi operę *quietior*, animi relaxandi gratiâ, *compodùm* deambulabat.

2. Huic se obviam præbet podagra, tametsi *passibus ambiguis* admodum ægrè illam assequeretur.

3. *Ejus diei itinere utcunque emenso, non longè aberant ab oppidulo*, cui regionis incolæ *Tyche* nomen indiderunt.

4. *Utrique consilium* fuit, conditionis suæ hospitem pervestigare.

3. Aranea, *non maximopere* datâ operâ, in opulenti cujusdam civis ædes divertit; inibi *quaquaversum* telas suas præpendebat, prætendebatque retia.

6. Aderant illico *nescio qui trygodæmones*, qui textrinam illius demoliebantur.

7. Momentaneum itaque erat ipsius, *quo etiam cunque se verteret*, ædificium.

8. Nusquam enim *scopariorum oculatas scopas* poterat effugere;

9. *Misera planè*, quæ in *tanta rerum omnium affluentiâ* sola angebatur perturbatureque.

10. Podagra verò, *mendicabuli instar*, vix tandem *egestosi cujuspiam tugurìolum* impetrârat; id loci cùm decubuisset, *nihil non experiebatur miseriarum.*

11. Apponebatur cœnaturienti *panis cibarius*, aridis vix faucibus hianti *hydropoterium.*

12. Jamque *diurno itinere labascenti, torus ligneus*, nullis frondibus, nullo gramine, sed prætenuibus paleis insternebatur.

13. Atque dicere non est hujus instituti, quàm convenerint malè membris mollibus, *cuticulæ (ut ità dixerim) holosericæ, stragula tam dura, tam barbari villi.*

14. Oriente igitur vix tandem illo augusto Sydere, quod exaudit, quod instuetur omnia, convenêre rursum aranea simul & podagra.

15. Prior aranea præteritæ noctis molestias, tot locorum com-

ging of so many places, sometimes blaming the Master's neatnesse, and sometimes the overmuch observance of the Grooms.

16. *The Gout, on the contrary,* frameth many stories, *concerning the poverty of her hoste, nor hath she leasure* to shew the Spider the blew marks, which the hard bed-stead had made in her tender skin.

17. They make a motion, *that the Spider ought thenceforward to enter into poor mens cottages, and the Gout into rich mens halls*; they both willingly condescend to this opinion.

18. *But yet,* as it grew darker and darker, they drew near to a City.

19. *The Gout* not forgetting what was decreed upon, stole softly into the house of a certain monied man.

20. *Who being,* as good hap was, *espied by the Master, O strange,* with what kinde respect, with what courtesie, and with what complements was she entertained.

21. Swan-down beds, and bolsters stuft with the under-wing-down of partridges, were put and spread under her.

22. *I forbear to speak of* the Hypocras, the Alecante, *the wine of* Lesbos, *and of* Tarento.

23. *I forbear to speak of the* Snap-figs, *the* Pheasants, *and those* small birds, which pride it with two colours.

24. In short, there was no delight, no pleasure, which she enjoyed not.

25. The Spider *having entred into the poor mans cottage,* weaves her webs; which way soever the wall lyeth with open distances, *she hangs her nets.*

26. She bestirs her selfe busily *about her* round fashioned work; *she mends what was broken, she finisheth what was begun*; *and,* that I may speak briefly, she bears all the sway in the empty house.

27. *She fears no ambuscadoes, she fears no open onsets; nay indeed, she* is out of the reach of besomes.

28. Not long after, *the Gout meets the Spider, she* sets out at large *her delights, her happinesse, her fortunes.*

29. *The Spider extolls her Empire, and her liberty to weave, with* wonderfull commendations.

30. This

commutationes denarrat; nunc hero exprobans munditiem, nunc *nimiam scoparionum observantiam.*

16. Podagra contrà de hospitis sui egestate *complura commiscitur*; nec otium habet *admonstrare* aranex *lividas vibices, quas adamantina fulcra tenellæ cuticulæ impresserant.*

17. *Consilium ineunt*, araneam deinceps pauperum tuguria, podagram verò divitum aulas debere subingred; *in hanc aranea pedibus, podagra animis vadit sententiam.*

18. Veruntamen *tenebris jam-jam increscentibus, urbi cuipiam sese approximant.*

19. Podagra, *instituti non immemor, pedetentim se in nummosi cujusdam domum illatebravit.*

20. Quâ *commodum* ab hero conspectâ, dii boni, *quâ benevolentiâ, quâ humanitate, quibus nominibus excipitur!*

21. Supponuntur, sufternunturque *olorinæ culcitræ, toralia perdicum subalaribus plumis referta.*

22. Taceo *vinum* dulce, *vinum nigrum*, Lesbium, Tarentium.

23. Taceo *ficedulas, phasianos*, atque eas *aviculas quæ binis superbiunt coloribus.*

24. *In summâ, nihil deliciarum, nihil voluptatum non exhauriebat.*

25. *Aranea*, pauperis casam ingressa, *telas orditur, quaquaversum parietes interpatent*, retia suspendit.

26. *Orbiculari operi manibus pedibusque incumbit*, reficit abrupta, perficit intercepta; &, *ut dicam breviter, vacuâ dominatur in aulâ.*

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam *scopis superior omnibus.*

28. *Non multò post*, podagra araneam convenit, delitias suas, felicitatem, fortunas *ampliter exornat.*

29. Aranea *miris laudibus extollit* imperium suum, ædificandi texendendique libertatem.

30. This resolution at the last liked them both, *that* what way soever they travelled, *the Gout should turn into rich mens houses, and the spider into poor mens cottages.*

31. MOR. *Though this Apologue may be applied* to severall uses, *yet it declareth this especially, that* one is in one place more fortunate than in another.

32. *Besides, that* great men's houses are the receptacles of diseases.

33. Lastly, that there is no where greater liberty, then where there is lesse wealth.

140. Of the Mouse that was bred in a Chest.

1. A *Mouse that was bred in a chest*, had spent almost all her life there, *being fed with nuts, which used to be kept in it.*

2. *As she was playing* about the sides of the chest, *and had fallen down, and* sought how to get up again, *she found* good chear very daintily provided.

3. *Which when she had begun to taste, she said, How foolish have I been hitherto, who thought nothing* in the world *to be better than my chest; look, what sweeter meats I eat here!*

4. MOR. *This fable sheweth, that we must not be so in love with our country, if it be mean, as not to go to other places, seeing we may be more happy elsewhere.*

141. Of the Country-man that had obtained, that Wheat might grow without beards.

1. A *Country man had obtained of* Ceres, *that Wheat should grow without beards, lest it should hurt the hands of them that did shear or thresh it: which, as soon as* it *ripened*, was eaten up by the little birds.

2. *Then said the Country man*, How deservedly do I suffer, *who have* lost very great profits, for a little conveniency-sake.

3. MOR. *This fable signifieth, that small inconveniences are to be weighed with a greater profit.*

142. Of the Hawk, that pursued the Pigeon.

1. WHen *a Hawk pursued a pigeon with a speedy flight, he went into a Farm-house, and the country man caught him.*

2. *Whom*

30. *Placuit tandem hæc utrique sententia: quorsumcunque proficiscerentur*, podagram in divitum domos, aranearn in pauperum tuguria debere divertere.

31. *MOR.* Apologus hic tametsi *ad usus varios accommodari queat*, id tamen imprimis declarat, *alium alio loco fortunatiorem esse.*

32. Præterea *morborum domicilia* esse *divitum aulas.*

33. *Ad ultimum, nusquam libertatem majorem, quam ubi divitiarum minus.*

140. *De Mure in cista nato.*

1. MUs, in cistâ natus, omnem ibi ferè duxerat ætatem, nucibus pastus, quæ in eâ servari solebant.

2. Dum autem circa *oras cistæ* ludens decidisset, *quæreretque ascensum*, reperit *epulas lautissimè paratas.*

3. Quas cùm gustare cæpisset, quàm stultus, inquit, hactenus fui, qui *in toto terrarum orbe* nihil melius cistulâ meâ esse credebam, Ecce, quàm suavioribus hîc vescor cibis!

4. *MOR.* Hæc fabula indicat, non ità patriam diligendam, ignobilis si sit, ut alia non adeamus loca, cùm alibi beatiores esse possimus.

141. *De Rustico, impetrante ut triticum absque aristis nasceretur.*

1. IMpetraverat à *Cerere* rusticus, ut triticum absque aristis nasceretur, nè metentium, triturantiumque manus læderet: quod ubi inaruit, *à minutis avibus* depastum est.

2. Tum rusticus, *Quàm dignâ*, inquit, *patior, qui parvæ commoditatis causâ, emolumenta quàm maxima perdidi.*

3. *MOR.* Fabula indicat, parva incommoda majori utilitate pensanda.

142. *De Accipitre, Columbam insequente.*

1. CUm accipiter columbam præcipiti insequeretur volatu, villam ingressus, à rustico captus est.

2. *Whom he* intreated in a fair manner, *that he would let him go; for, said he,* I have done thee no hurt.

3. *To whom the country-man made answer, Neither had this pigeon hurt thee.*

4. MOR. *This fable sheweth,* that they are deservedly punished, who strive to hurt the innocent.

143. Of the Spider and the Swallow.

1. A *Spider being vext against a Swallow, because she catch'd flies, which are her meat, had hang'd her nets in a doorstead, through which she used to flie, that she might catch her.*

2. *But the Swallow, as she flew, carried the nets, with her that wove them, through the air.*

3. *Then the Spider hanging in the aire, and perceiving that she was like to perish presently, said:*

4. How justly do I suffer these things, *which,* having much ado to catch the least things that flie with great toil, *did think, that I could hold such great birds!*

5. MOR. *We are advised by this fable,* not to undertake things beyond our strength.

144. Of the Country-man that was to passe over a River.

1. A *Country-man being to passe over a River, which by chance had grown big with shoures, sought for a ford.*

2. *And when he had first tried that part of the River, which seemed more quiet and still, he found it deeper, than he had thought in his minde.*

3. *Again, where he found it more shallow and safe, there the stream ran with a greater noise of waters.*

4. *Then he said with himselfe, How more safely may we commit our life* to waters that make a great noise, *than to them that are* still and quiet?

5. MOR. *We are admonished by this fable, that we should lesse fear men that are full of words, and use to threaten, than still men.*

145. Of the Pigeon, and the Magpie.

1. A *Pigeon being asked by a Magpie, what perswaded her* to build alwaies in the same place, *seeing her young*

2. Quem *blandè*, ut se dimitteret, *obsecrabat*; *Non* enim *te læsi*, dixit.

3. Cui rusticus, Nec hæc, respondit, te læserit.

4. *MOR.* Fabula indicat, *meritò puniri, qui innocentes lædere conantur.*

143. *De Araneâ, & Hirundine.*

1. ARanea in hirundinem excandescens, quæ muscas, qui suus est cibus, capiebat, retia in foribus per quas volitare solebat, ut eam caperet, suspenderat.

2. Hirundo verò advolans, retia cum textrice, per aëra, portabat.

3. Tum aranea in aëre pendens, & sese jamjam periturani intelligens,

5. *Quàm justè hæc patior*, dicebat, *quæ minima volatilia magno labore vix capiens*, credidi tam magnas aves posse comprehendere.

5. *MOR.* Hâc monemur fabulâ, *nè viribus majora aggrediamur.*

144. *De Rustico, amnem transituro.*

1. RUsticus torrentem transiturus, qui fortè imbribus excreverat, quærebat vadum.

2. Et cùm primùm eam fluminis partem tentâsset, quæ quietior placidiorque videbatur, reperit eam altiorem quàm animo erat opinatus.

3. Rursus ubi breviorem tutioremque adinvenit, ibi majori strepitu fluvius decurrebat.

4. Tum secum, Quàm tutius, inquit, *clamosis aquis, quàm quietis & silentibus*, vitam nostram credere possumus.

5. *MOR.* Hac admonemur fabulâ, ut minùs verbosos & minaces, quàm quietos extimescamus.

145. *De Columbâ, & Picâ.*

1. COlumbâ interrogata à picâ, Quid eam induceret, ut *in eodem semper loco nidificaret*, cùm ejus pulli

inde

young ones were alwaies taken thence from her?

2. *Answered, Simplicity.*

3. MOR. *This fable sheweth*, that honest men are oftentimes easily deceived.

146. Of the Cuckow, and the Hawk.

1. *THE Cuckow was jeered by the Hawk, that, whereas she was* as big bodied as she, *and* not unlike in colour *to her*, (*for* narrownesse of spirit) *she would rather* eat earth-worms, *then the sweet flesh of other birds.*

2. *Within* a few daies after, *she saw the Hawk, being caught by a Country man, whose pigeons she pursued*, to hang down from an high turret, for the terrour of others.

3. *To whom the Cuckow said, Friend, how much better had it been for you to hunt worms*, then to make after other folks birds.

4. MOR. *This fable sheweth*, that their life is safer, and more to be liked of, that are content with their own things without danger, than theirs, who coveting other mens things, undergo great perills of life.

147. Of the Asse, and the Calfe.

1. *THE Asse and the Calfe feeding in the same pasture, had perceived by the* sound of a bell, that the enemies army came towards them.

2. *Then the Calf said, O companion, let us run away hence, lest the enemies* carry us away prisoners.

3. *To whom the Asse said, Do thou run away, whom the enemies have used to kill and eat.*

4. It maketh no matter to the Asse, *to whom* the same article of carrying a burden, is every where offered.

5. MOR. *This fable admonisheth servants, that they do not much fear* to change their Masters, *if so be that they are not like to be worse than their former.*

148. Of the Fox, and the Women that ate the Hens.

1. A *Fox passing by a farm-house, espied* a company of women, very silently eating a great many hens, very daintily roasted.

2. *Towards whom she turning her selfe, said, What* outeries and barking

pulli, inde sibi semper surriperentur.

2. Simplicitas, respondit.

3. *MOR.* Hæc indicat fabula, *facilè viros probos sæpe decipi.*

146. *De Cuculo, & Accipitre.*

1. IRrisus ab accipitre cuculus, quòd cùm sibi & *corpore par*, & *colore non absimilis* esset (præ *angustiâ animi*) potiùs *vermibus terrenis*, quàm suavibus aliarum avium carnibus, vesceretur.

2. Vidit *paucis post diebus*, accipitrem à rustico, cujus columbas insectabatur, captum, *ad metum cæterorum*, *ex altâ turre pendere.*

3. Cui cuculus, Quàm melius tibi, inquit, amice, fuisset vermes venari, quàm *alienas aves impetere.*

4. *MOR.* Hæc fabula indicat, *eorum vitam tutiorem esse, dogmatis probandam, qui suis rebus, sine periculo sunt contenti, quàm illorum, qui aliena appetentes, adeunt magna vitæ discrimina.*

147. *De Asino, & Vitulo.*

1. ASinus & vitulus, in eodem pascentes prato, *sonitu campanæ hostilem exercitum adventare* præsenserant.

2. Tum vitulus, Fugiamus hinc, ô sodalis, inquit, nè hostes nos *captivos abducant.*

3. Fuge tu, inquit, quem hostes occidere & esse consueverunt.

4. Asini *nihil interest*, cui ubique *eadem ferendi oneris est proposita conditio.*

5. *MOR.* Hæc fabula servos admonet, nè *dominos* magnopere *mutare* formident, modò prioribus deteriores futuri non sint.

148. *De Vulpe, & Mulieribus Gallinas edentibus.*

1. VUlpes juxta villam quandam transiens, conspexit *catervam mulierum* plurimas *gallinas* epiparè *assatas alto silentio comedentem.*

2. Ad quas conversa, Qui *clamores*, inquit, *& canum latra-*

tus

and barking of dogs would there be against me, if I should do that which ye do?

3. *To whom an old woman answering, said, Thou base creature, we eat those things that are our own, but thou stealest other mens things.*

4. MOR. *This fable adviseth us,* that we do not think, we may do that with other mens things, which the owners may do.

149. Of the fat Capons, and the lean one.

1. A *Man had largely crammed a many Capons, which were shut up in the same coop., who were made fat all saving one, whom his fellowes mocked as a lean rascall.*

2. *The Master being* to entertain some noble guests, at a dainty and costly feast, *commands the cook, that he should kill and dresse some of those, which he should finde fatter than others.*

3. The fat ones *hearing this, troubled themselves, saying, How much better had it been for us, to be lean.*

4. MOR. *This fable was invented for* poor mens comfort, *whose life is safer then rich men's.*

150. Of the piece of Timber, and the Oxen that drew it.

1. A Piece of Elme-timber *complained of the Oxen, saying, O ye ingratefull Oxen, I have fed you a long time with my green boughes; but you drag me, that have nourished you, along the stones, and the mire.*

2. *To whom the Oxen made answer, Our groans, and our sighes, and the goad wherewith we are pricked, can teach thee, that we draw thee full sore against our wills.*

3. *Then the piece of timber pardoned them.*

4. MOR. *This fable teacheth us, that we be not angry against them, that hurt us* against their wills.

151. Of the goodly Trees, and the ill favoured one.

1. A *Great many trees grew together in the same place, being tall, streight, and free from knots, except one that was low, little, and knotty, which the others used to* make a mocking stock on, *as being ill-favoured, and dwarfish.*

2. *The owner of them being about to build an house in a place, gave order, they should all be fell'd, except that which seemed likely to make the house unhandsome, by its shortnesse and ill favouredness.*

3. *When*

tus contra me essent, si ego facerem quod vos facitis.

3. Cui respondens quædam anus, Pessima animalium, inquit, nos quæ nostra sunt comedimus; tu verò aliena furaris.

4. *MOR.* Hæc fabula nos admonet, *nè putemus nobis in aliena licere, quod propriis dominis licet.*

149. *De Caponibus pinguibus, & macro.*

1. VIr quidam complures capones in eodem *ornithoboſco* inclusos largo nutricaverat cibo, qui pingues effecti sunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hospites lauto & sumptuoso accepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiores invenerit.

3. Hoc audientes *corpulenti*, sese afflictabant, dicentes, Quantò præstitisset nos macilentos esse?

4. *MOR.* Hæc fabula *in pauperum solamen* conficta est, quorum vita tutior est quàm divitum.

150. *De Trabe, & Bobus eam trahentibus.*

1. TRabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multo tempore meis vos frondibus alui; vos verò me nutricem vestram per saxa & luta trahitis.

2. Cui boves, Gemitus suspiriaque nostra, & stimulus quo pungimur, te docere possunt, quòd te trahimus inviti.

3. Ignovit trabs.

4. *MOR.* Hæc nos docet fabula, nè in eos excandescamus, qui *non sua sponte* nos lædunt.

151. *De Arboribus, pulchris & deformi.*

1. ARbores complures in eodem creverant loco, proceræ, rectæ, enodesque, præter unum humilem, parvam, nodosamque, quam ut deformem pusillamque cæteræ *ludibrio habere* solitæ erant.

2. Ædificaturus domum loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate suâ ædificium indecorum redditura videbatur.

3. Cæteris

3. *When the rest were cut down, the ill-favoured one said thus with its selfe; Nature, I will no more complain of thee, because thou hast bred me ill-favoured, seeing I see such great dangers to hang over the heads of them that are fair.*

4. MOR. *This fable doth admonish us, that we be not sorry, that we are born unhandsome, seeing handsomeness hath oftentimes done many hurt.*

152. Of the Swan that sang at her death, and was blamed by the Stork.

1. THe *Swan being ready to die, was asked by the Stork, Why she sung far more sweetly at her death, (which other living creatures do so much dread) then she had done in all her life, seeing she ought rather to be sad?*

2. *To whom the Swan said, Because I shall neither* be vexed any more with the care of seeking meat, *nor shall I* fear the snares of fowlers.

3. MOR. *This fable admonisheth us, that we do not fear death, by which, all the miseries of this present life are cut off.*

153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. A *Mother comforted a woman, that was yet but young, whose husband* lay a dying, *saying, Daughter, do not afflict thy self,* do not take on so very much; *for I have found thee another husband, a great deal handsomer than this, who will* quickly ease thee of thy want of thy former husband.

2. *But the woman*, not able to refrain her sorrow, *(as one that did ardently affect her husband) did not onely* turn the deaf ear towards her mothers words, *but blamed the unseasonable mention of another husband.*

3. *But as soon as she saw her husband dead, amidst her tears and mourning, she asked her mother, Whether the young-man was there, whom she said she would give her for a husband.*

4. MOR. *This tale sheweth, how quickly women use to forget their love, to their deceased husbands.*

3. Cæteris excisis, deformis hæc secum dicebat; De te non amplius querar, Natura, quòd me turpem genueris, cùm formosis tam magna videam imminere discrimina.

4. *MOR.* Hæc fabula nos admonet, nè doleamus nós natos esse deformes, cùm multis formositas sæpe nocuerit.

152. *De Cygno in morte canente, reprehenso à Ciconia.*

1. CYgnus moriens interrogabatur à Ciconiâ, cur in morte, (quam cætera animalia adeò exhorrent) multò suaviores, quàm in omni vitâ, emitteret sonos, cùm potiùs mæstus esse deberet.

2. Cui cygnus, Quia, inquit, neque *cibi quærendi curâ amplius cruciabor*, neque *aucupum laqueos extimescam.*

3. *MOR.* Hæc fabula admonet, nè mortem formidemus, quâ omnes vitæ præsentis miseriæ præciduntur.

153. *De Muliere, Virum morientem flente, & Parente eam consolante.*

1. MUlierem adhuc juvenem, cujus *vir animam agebat*, parens consolabatur, dicens, Nè te affligas, *nè tantoperè lugeas*, filia; alium enim virum tibi inveni, isto longè formosiorem, qui *prioris desiderium facilè mitigabit.*

2. At mulier *doloris impatiens*, (ut *quæ maritum ardente amore prosequebatur*) non modò *verba parentis non admittebat*, sed inrempestivam alterius mariti mentionem accusabat.

3. At ubi maritum defunctum videt, inter lacrymas & luctus parentem interrogat, an adsit juvenis ille quem sibi in virum dare velle se dixerat.

4. *MOR.* Fabula indicat, quàm citò defunctorum maritorum amor ex uxorum animo excidere soleat.

154. Of a Woman that wept, for her Lover's departure.

1. A Diſhoneſt woman *wept ſore for her ſweet-heart, when he went away, whom ſhe had pillaged of almoſt all his things.*

2. *And when a neighbour asked her, why ſhe* wept ſo, and would not be comforted; *ſhe ſaid, I do not weep for his departure, but for the cloak which I have left him.*

3. MOR. *This fable ſheweth, that not the lovers, but their goods, are beloved by whores.*

155. Of the Flie, which, ſitting upon a Chariot, ſaid, ſhe had raiſed a duſt.

1. C*Hariots, upon which there ſat a flie, ran in a race.*

2. *And when there was* a very great duſt riſen, *both by* the trampling of the horſes feet, *and* the rowling of the wheels, *the flie ſaid, What* a mighty duſt have I raiſed?

3. MOR. *This fable belongs to them, who, although they be cowardous,* endeavour to take other mens glory to themſelves, by their brag-words.

156. Of the Eele that complained, that ſhe was infeſted more then the Serpent.

1. A*N Eele asked a Serpent, Why, ſeeing they were alike, and a kin men ſhould rather purſue her than him.*

2. *To whom the Serpent ſaid, Becauſe men ſeldome hurt me, without danger.*

3. MOR. *This fable ſheweth, that* they uſe leſſe to be hurt, who revenge themſelves.

157. Of the Aſſe, the Ape, and the Mole.

1. V*Vhen the Aſſe complained, that he wanted horns, and the Ape, that ſhe wanted a tail; the Mole ſaid, Hold ye your tongues, foraſmuch as ye may ſee me* blind.

2. MOR. *This fable belongs to them, who are not content with their condition; who, if they did but conſider* others mens misfortunes, *would* more patiently endure *their own.*

158. Of

154. *De muliere, amatoris discessum flente.*

1. *Mulier impudica* amatorem suum abeuntem, quem omnibus ferè rebus spoliaverat, multis lachrymis prosequebatur.

2. Interrogante autem eam vicinâ, cur ità *inconsolabiliter fleret*? Non decessum ejus, inquit, sed pallium, quod ei reliqui, fico.

3. *MOR.* Fabula indicat, Non amatores, sed eorum bona à meretricibus amari.

155. *De Muscâ, quæ quadrigis insidens, pulverem se excitâsse dicebat.*

1. Quadrigæ in stadio currebant, quibus musca insidebat.

2. *Maximo* autem *pulvere*, tum *equorum pedum pulsu*, tum *rotarum volutatione, exorto*, dicebat musca, Quàm *magnam vim pulveris* excitavi!

3. *MOR.* Hæc fabula ad eos spectat, qui, cùm ignavi sunt, *alienam tamen gloriam suis magnificis verbis in se transferre conantur.*

156. *De Anguillâ conquerente, quòd magis quàm Serpens infestaretur.*

1. Anguilla interrogabat serpentem, quare cùm similes essent atque cognati, homines tamen se potiùs quàm illum insequerentur.

2. Cui serpens, Quia rarò, inquit, me lædunt impunè.

3. *MOR.* Hæc fabula indicat, *minùs lædi solere, qui sese ulciscuntur.*

157. *De Asino, Simiâ, & Talpâ.*

1. Conquerenti Asino quòd cornibus careret, Simia verò quòd cauda sibi deesset; Tacete, inquit Talpa, cùm me *oculis captam* esse videatis.

2. *MOR.* Hæc fabula ad eos pertinet, qui non sunt suâ sorte contenti; qui, si *alibrum infortunia considerent*, *æquiore animo tolerarent sua.*

158. Of the Seamen, that implored the help of Saints.

1. A *Sea man, that was* overtaken with a ſuddain and black ſtorm *in the ſea, ſaid to the reſt of his fellowes, that implored the help of divers Saints, Ye know not what you ask.*

2. *For, before that thoſe Saints can go to God for our deliverance, we ſhall* be over-born with this ſtorm, *that hangs over our heads.*

3. *I think therefore we had beſt flie to him, who will be able to deliver us from ſo great evills,* without the help of another.

4. *When therefore they had called upon* God Almightie's help, the ſtorm preſently ceaſed.

5. MOR. *This fable ſheweth, Where the help of one that is more able can be had, we muſt not flie to them that are weaker.*

159. Of the Fiſh, that leaped out of the frying-pan into the hot coals.

1. THe *fiſh being yet alive, were fryed in a frying pan, with* ſcalding hot oyle; *whereof one ſaid, Brethren, let us get away hence, leſt we periſh.*

2. *Then they,* leaping all at once out of the frying-pan, fell upon the burning hot coals.

3. *When therefore they* felt the more ſmart, *they condemned the counſell which they had taken, ſaying,* By how much a more cruel death do we now die?

4. MOR. *This fable teacheth us, ſo to avoid preſent dangers, that we fall not into greater.*

160. Of the four-footed Beaſts, that *made a league* with the Fiſh againſt the Birds.

1. THe *four-footed beaſts, when war was proclaimed againſt them by the birds,* made a league *with the fiſh, that by their help, they might defend themſelves from the fury of the birds.*

2. *But when they expected their deſired ſuccours, the fiſh ſaid, They could not come to them by land.*

3. MOR. *This fable adviſeth us, that* we ſhould not make them our allies, *who,* when need is, cannot come at us.

158. *De Nautis, Sanctorum auxilium implorantibus.*

1. NAuta quidam, in mari *subitâ & atrâ tempestate deprehensus*, cæteris ejus sociis diversorum divorum auxilium implorantibus, Nescitis, inquit, quid petatis.

2. Antè enim quàm Sancti isti ad Deum, pro nostrâ libertate se conferant, hâc *imminenti procellâ obruemur.*

3. Ad eum igitur confugiendum censeo, qui absque *alterius adminiculo*, à tantis malis nos poterit liberare.

4. Invocato igitur *Dei omnipotentis auxilio, illicò procella cessavit.*

5. *MOR.* Fabula indicat, Ubi potentioris auxilium haberi potest, ad imbecilliores non confugiendum.

159. *De Piscibus, è sartagine in prunas desilientibus.*

1. PIsces adhuc vivi in sartagine *ferventi oleo* coquebantur; quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.

2. Tum *omnes pariter è sartagine exilientes, in ardentes prunas deciderunt.*

3. *Majore* igitur *dolore affecti*, damnabant consilium, quod ceperant, dicentes, *Quanto atrociori nunc mortè perimus?*

4. *MOR.* Hæc nos admonet fabula, ut ità præsentia vitemus pericula, nè incidamus in graviora.

160. *De Quadrupedibus*, societatem *adversus aves cum piscibus* ineuntibus.

1. QUadrupedes, cùm bellum sibi ab avibus esset inditum, cum piscibus *fœdus ineunt*, ut eorum auxilio se ab avium furore tuerentur.

2. Cùm autem optata expectarent auxilia, pisces negant se per terram ad eos accedere posse.

3. *MOR.* Hæc nos admonet fabula, nè eos nobis *socios faciamus*, qui *cùm opus sit*, nobis *adesse non possunt.*

161. Of the covetous Ambassadour, that beguiled the Trumpeters.

1. A *Certain covetous person, being sent Ambassadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the sound of their trumpets, and* their own pockets with his mony.

2. *To whom he sent word, That* it was now no time for musick; *that* he was in great mourning and sorrow, *because his mother was dead.*

3. *The Trumpeters then being* frustrated of their expectation, *went away sorrowfull.*

4. *A friend of the Ambassadours hearing of his mourning, comes to him to visit him, and to comfort him, and* askes him, how long his mother had been dead?

5. It is now forty years ago, *quoth he.*

6. *Then his friend, when he understood the Ambassadour's* wily put off, laughed heartily.

7. MOR. *This fable* belongs to covetous men, *who* strive with all their skill to save their mony.

162. Of a man that *came to a Card nall* that was newly created, *to bid him joy.*

1. A Notable merry-conceited and jesting fellow, *hearing that his friend was* preferred to the dignity of a Cardinalship, came to him to bid him joy.

2. *Who being* puft up with honour, *and* loath to own his old friend, asked him, who he was?

3. *To whom he (as he was ever ready to bring out his jests) said*, I am sorry for you, *and others that come to such honours as this.*

4. *For as soon as yee have* got such places of preferment, *yee lose your sight, your hearing, and other senses; so, as ye* can no more discern your old friends.

5. MOR. *This fable noteth them, that* being highly promoted, sleight their old acquaintance.

163. Of a Youth, that mocked at an old Man's crookednesse.

1. A *Young fellow, having espied an old man* crooked, like a bow that is bent, *asked him, If he would sell him a bow?*

2. *To*

161. *De Legato avaro, tubicines decipiente.*

1. QUidam avarus propatriâ Legatus, in aliam urbem profectus erat, cui tubicines præstò affuerunt, ut illius aures tubarum clangore, *loculos* autem *suos pecuniâ impleret.*

2. Quibus ille renunciare jubet, *non esse nunc locum cantibus*, se *in summo luctu & mœrore constitutum*; matrem enim suam obiisse.

3. Tubicines autem *spe frustrati* & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad eum visendum consolandumque accedit, *interrogatque quàm dudum mater ejus obiisset.*

5. *Quadraginta jam anni sunt*, inquit.

6. Tunc amicus intellectâ legati *strophâ*, *in risum effusus est.*

7. *MOR.* Hæc fabula *ad avaros facit*, qui *omni arte student conservare pecuniam.*

162. *De viro, qui* ad Cardinalem *nuper creatum*, gratulandi gratiâ, accessit.

1. VIr quidam *facetus admodum, & urbanus* audiens amicum suum *ad Cardinalatûs dignitatem adsumptum*, ad eum *gratulandi gratiâ accessit.*

2. Qui *honore tumidus*, *amicum veterem agnoscere dissimulans*, quisnam esset, interrogabat.

3. Cui ille, (*ut erat* ad jocos promptus) *Miseresco*, inquit, *tibi* cæterisque qui ad hujusmodi honores perveniunt.

4. Quamprimùm enim *dignitates* ejusmodi estis *assecuti*, visum, auditumq; & cæteros sensus ità amittitis, ut *pristinos amicos amplius non dignoscatis.*

5. *MOR.* Hæc fabula eos notat, qui *in altum sublati*, *veteres despiciunt amicitias.*

162. *De juvene, senis curvitatem irridente.*

1. JUvenis quidam conspicatus senem *in arcûs tensi similitudinem curvum*, interrogavit, An sibi arcum vellet vendere.

2. *To whom he made answer, Hast thou any need to lose thy mony?*
3. *For, if thou come to my age, Nature will afford thee a Bow without mony.*
4. MOR. *This fable sheweth, that the infirmities of old age, (which no body can avoid by living) are not to be laughed at.*

164. Of an old Man, that married a young Girl.

1. *A Mindiscreet man, being above threescore and ten years of age (who, till that time, had continued a batchelour) had married a young girl.*
2. *To whom, when he could not pay what was due, he used to say, How badly have I disposed of my life?*
3. *For, I wanted a wife when I was young; and now that I am old, I am wanting to a wife.*
4. MOR. *This fable implyeth, that all things must be done in their season.*

165. Of the Eagle, and the Magpie.

1. *A Magpie petitioned the Eagle, that he would entertain her amongst his familiars, and those of his houshold;*
2. *Seeing she deserved it, both for the fineness of her body, and for* the nimbleness of her tongue, to dispatch his errands.
3. *To whom the Eagle made answer, I should do this, but that I am afraid, lest thou shouldest chat abroad by thy talkativeness, all* the things that are done under my roof.
4. MOR. *This fable adviseth us, that tell-tales and prattlers are not to be kept in our house.*

166. Of the Thrush, that made friendship with the Swallow.

1. *THe thrush boasted, that she had made a league of friendship with the swallow.*
2. *To whom his dam said, Thou art a fool, son, if thou think thou canst live with her, seeing ye both use to go to several places.*
3. *For thou art delighted in cold places, and she in warm places.*
4. MOR. *We are advised by this fable, that we do not make those our friends, whose course of life differeth from ours.*

2. Cui ille, Ecquid est tibi opus pecuniam amittere?

3. *Si* enim *ad meam perveneris ætatem*, absque pecuniâ arcum tibi natura concedet.

4. *MOR.* Hæc fabula indicat, minimè irridenda *vitia senilis ætatis*, quam nemo vivendo effugere potest.

164. *De Sene puellam, in Uxorem accipiente.*

1. VIr quidam imprudens *extrè septuagesimum vitæ annum puellam duxerat in uxorem*, qui *ad id tempus in cœlibatu permansisset.*

2. Cui cum debitum solvere non posset, dicere solebat: Quàm malè vitam meam disposui!

3. Juveni enim mihi uxor deerat; nunc autem sene, desum uxori.

4. *MOR.* Hæc fabula innuit, *omnia suo tempore peragenda.*

165. *De Aquilâ, & Picâ.*

1. PIca aquilam rogabat, ut se inter suos familiares & domesticos acciperet;

2. Quando id meretur, cùm corporis pulchritudine, tum *ad mandata peragenda linguæ volubilitate.*

3. Cui aquila, Hoc facerem, respondit, ni vererer, ne *quæ inter 4 tegulam fiant*, tuâ loquacitate cuncta efferres.

4. *MOR.* Hæc fabula monet, *linguaces & garrulos* domi non habendos.

166. *De Turdo, amicitiam cum Hirundine ineunte.*

1. GLoriabatur turdus, se *amicitiam contraxisse* cum hirundine.

2. Cui mater, Stultus es, fili, inquit, si credis cum eâ posse convivere; cùm uterque vestrûm diversa soleat appetere loca.

3. Tu enim frigidis, illa tepidis delectatur locis.

4. *MOR.* Hâc monemur fabulâ, nè eos nobis faciamus amicos, quorum vita à nostrâ dissentit.

167. Of the Country-man, and the Mouse.

1. *THere was a country man that was very poor, but withall so full of his jests, that he would not forget his* naturall *jesting humour, so much as in a time of calamity.*

2. *He, when he saw his farm-house so burning by fire, that was by chance cast into it, that he thought he should never by any means be able to quench the fire, stood looking sadly upon the house on fire.*

3. *In the mean time he espieth a mouse, which comming out of the farm-house, avoided the danger as fast as ever she could.*

4. *The country-man,* having forgot his losses, *ran, and catching up the mouse, threw her into the middle of the fire, saying,*

5. *Thou ingratefull living creature, thou hast dwelt with me in time of prosperity; and now, because my fortune is changed, thou hast forsaken my farm-house.*

6. MOR. *This fable sheweth, that* they are not true friends, who, when fortune smiles upon thee, stick to thee; but when all is not well, run fast away.

168. Of a rich man, and his Servant.

1. *THere was a rich man, that had a servant of a dull wit, whom he used to name, the King of Fools.*

2. *He being somewhat often vexed at these words,* resolved to come even with his Master.

3. *For, the time as he turned him to his Master, he said, I would I were the King of fools.*

4. *For, there should no Empire in the world be larger than mine; and you also should be under my command.*

5. MOR. *The fable signifieth, that all places are full of fooles.*

169. Of the City-dogs, that pursued the Country-dog.

1. *AMany City dogs pursued a Country dog, full-speed, which he ran away from, a long while together, and* durst not sight again.

2. *But when he turned again to them that pursued him, and stood still, and begun also to shew his teeth, they all stood still as well*

as

167. *De Rustico, & Mure.*

1. Rusticus quidam erat admodùm pauper: sed adeò facetus, ut nè calamitatis quidem tempore nativi lepôris oblivisceretur.

2. Is, cùm villam suam casu igne injecto ità ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mœstus spectat incendium.

3. Interim cernit murem quendam, qui villâ egressus periculum quàm ocyssimè fugiebat.

4. *Oblitus damnorum* rusticus cucurrit, & murem corripiens, illum *in medium jecit incendium*, dicens;

5. Ingratum animal, tempore felicitatis mecum habitâsti; nunc quia fortuna mutata est, villam meam deseruisti.

6. *MOR.* Fabula indicat, eos *non esse veros amicos, qui arridente fortunâ à latere tuo non discedunt*; *turbatâ* autem, *præcipiti abeunt cursu.*

168. *De Divite quodam, & Servo.*

1. Vir erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.

2. Ille his verbis sæpius irritatus, *statuit hero par referre.*

3. Semel enim in herum conversus, Utinam, inquit, rex stultorum essem.

4. In toto enim terrarum orbe, nullum meo latius esset imperium, & tu quoque meo subesses imperio.

5. *MOR.* Fabula significat, omnia plena esse stultorum.

169. *De canibus Urbanis, Villaticum insequentibus.*

1. Canes complures urbani quendam villaticum præcipiti insequebantur cursu, quos diu ille fugit, *nec repugnare ausus est.*

2. At ubi ad insequentes conversus substitit, & *dentes* ipse quoque *ostendere* cæpit, omnes pariter substiterunt, nec aliquis

as he, and none of the City-dogs durst come neer him.

3. *Then a Generall of an Army, who by chance was there, turning towards his Souldiers, said;*

4. *Fellow souldiers, this sight puts us in minde, that we should not run away, seeing we see greater dangers are readier to light upon them that run away, than them that fight again.*

170. Of an old woman, that blamed the Devill.

1. *MEn, for the most part, (when any misfortune hath befallen them, through their own default) will lay the blame upon fortune or the devill, to excuse themselves; thus do all men favour themselves.*

2. *The devill taking this ill, when he saw an old woman getting up into a tree, out of which he had foreseen that she would fall, and lay the blame on him, said to witnesses that he had got:*

3. *See that old woman that is getting up into a tree, without any advice of mine, whence I see beforehand, that she is likely to fall.*

4. *Bear me witnesse, that I have not perswaded her, that she should climb into it with her shoes on.*

5. *Presently the old woman fell down, and when they asked her, why she got up into the tree with her shoos on, she said, Because the devill forced me.*

6. *Then the devill, having brought witnesses, proved, that the old woman did it without his counsell.*

7. MOR. *This fable sheweth, that men do not deserve pardon, who blame fortune or the devill, when they sin voluntarily.*

171. Of the Tortoise, and the Frogs.

1. *A Tortoise having seen the frogs, which lived in the same pool, to be so light and nimble, that they could readily leap whither they listed, and jump a very great way, blamed Nature, because it had bred him a slow creature, and hindred with a very big burden, so that he could not readily move himselfe, and that he was continually born down with a great weight upon him.*

2. *But when he saw the frogs to become a prey to the eeles, and to be apt to be hurt by any bodies blow, be it never so little a one; being somewhat cheered, he said,*

3. *How much better is it to bear a burden, by which I am defended against all blowes, then to undergo so many perills of death.*

4. MOR.

aliquis urbanorum appropinquare audebat.

3. Tunc *imperator exercitûs*, qui fortè ibi aderat, ad suos conversus milites;

4. Commilitones, inquit, hoc spectaculum nos admonet, nè fugiamus, cùm præsentiora fugientibus, quàm repugnantibus, videamus imminere pericula.

170. *De Anu, Dæmonem accusante.*

1. VOlunt homines ut plurimùm, (quando *suâ culpâ* aliquid sibi acciderit adversi) in fortunam, vel in dæmonem culpam conferre, ut se crimine exuant; *adeò omnes sibi indulgent.*

2. Hoc dæmon ægrè ferens, cùm videret anum quandam, arborem ascendentem, ex quâ illam ruituram, & in se culpam collaturam præviderat, ascitis testibus dixit.

3. Videre anum illam absque meo consilio arborem ascendentem, unde eam casuram esse prospicio.

4. Estote mihi testes, me ei non suasisse; ut soleata illam ascenderet.

5. Mox anus cecidit, & cùm interrogarunt, cur soleata arborem ascendisset, Dæmon, inquit, me impulit.

6. Tunc dæmon, adductis testibus, probavit id ab anu absq; suo factum esse consilio.

7. *MOR.* Fabula indicat homines minimè veniâ dignos, qui cùm liberè peccent, fortunam vel dæmonem accusant.

171. *De Testudine, & Ranis.*

1. TEstudo conspicata ranas, quæ in eodem stagno pascebantur, adeò leves, agilesque, ut facilè quolibet præsilirent, & *longissimè saltarent*, naturam accusabat, quod se tardum animal, & maximo impeditum onere procreasset, ut neque facilè se movere posset, & magnâ assiduò mole premeretur.

2. At ubi vidit ranas anguillarum escam fieri, & cujuscunq; vel levissimo ictui obnoxias, aliquantum recreata, dicebat;

3. Quantò melius est onus, quo ad omnes ictus munita sum, ferre, quàm tot mortis subire discrimina?

4. *MOR.*

4. MOR. *This tale sheweth, that we should not take Nature's gifts in bad part, which oftentimes are more for our good, than we can be able to imagine.*

172. Of the Dormise, that would grub up an Oak.

1. *THE Dormise resolved to grub up an Oak (being a tree that bears acorns) with their teeth; that they might have their meat the readier, lest they should be forced to climbe up and down so often for a living.*

2. *But one of them, which* was far more antient, more experienced, and more discreet than the rest, *affrighted them from it, saying,*

3. *If we shall now kill her who nourisheth us, who shall afford us and our posterity sustenance, in time to come?*

4. MOR. *This fable sheweth, that a wise man ought not onely to look at things present, but also to foresee long beforehand things to come.*

173. Of the Dog, and his Master.

1. *ONe having a dog, fed him alwaies with his own hands, and let him loose when he was tied, that the dog might love him the more.*

2. *But he gave order, that his man should tie him up, and beat him, that he himselfe might seem to do the good turns, but his man the bad turns towards him.*

3. *Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Master blamed him, as one that was ingratefull, and unmindfull of so great kindnesse, because he had run away from him, of whom he had ever been beloved and fed, but never tyed up nor beaten, he answered,*

4. *That which your man doth at your bidding, I think is done by you.*

5. MOR. *This fable sheweth, that they are to be accounted evill doers, that have been the cause of ill-turns.*

174. Of the Birds, that feared the Beetles.

1. *THE birds were mightily afraid, lest the Beetles, whom they had heard to have made an abundance of bullets on a dung-hill, with a great deal of labour, should kill them with a cross-bow.*

2. *Then*

4. *MOR.* Hæc fabula indicat, nè ægrè feramus dona naturæ, *quæ majori nobis commodo sæpe sunt, quàm nos intelligere valeamus.*

172. *De Gliribus, Quercum eruere volentibus.*

1. GLires quercum arborem glandiferam, dentibus eruere destinaverunt; quò paratiorem haberent cibum, nè victûs gratiâ toties ascendere, & descendere cogerentur.

2. Sed quidam ex his, *qui ætate & usu rerum ac prudentia cæteris longè anteibat*, eos absterruit, dicens;

3. Si nutricem nostram nunc interficiemus, quis *futuris annis* nobis ac posteris alimenta præbebit?

4. *MOR.* Fabula hæc monet, virum prudentem debere non modò præsentia intueri, verùm etiam futura longè prospicere.

173. *De Cane, & Hero.*

1. CAnem quidam habens, quo magis ab illo diligeretur, semper cum suis pascebat manibus, ligatumque solvebat.

2. Ligari autem, & verberari jubebat à servo: ut beneficia à se, maleficia autem à servo in illum viderentur esse collata.

3. Ægrè autem ferens canis se assiduè ligari, verberarique, aufugit; & cùm increparetur à domino ut ingratus, & tantorum beneficiorum immemor, qui à so fugisset, à quo semper dilectus pastusque fuisset, ligatus autem verberatusque nunquam, respondit,

4. Quod servus tuo jussu facit, à te factum puto.

5. *MOR.* Hæc fabula indicat, eos malefactores habendos, qui maleficiorum causa fuêre.

174. *De Avibus, Scarabeos timentibus.*

1. MAgnos timor aves incesserat, nè Scarabei *aream pilari* eas occiderent; à quibus magnam pilarum vim in sterquilinio summo labore fabricatam audierunt.

2. Tunc

2. Then said a Sparrow, Do not ye fear,

3. For, how shall they be able to shoot bullets against us that flie in the aire, seeing they can scarce drag them along the ground, with much heaving and lifting.

4. MOR. This fable admonisheth us, that we should not fear the wealth of those enemies, whom we see to want wit.

175. Of the Bear, and the Bees.

1. A Bear being stung by a Bee, was so enraged, that he tore all the hives in pieces, in which the bees made their hony, with his pawes.

2. Then all the bees, as soon as ever they saw their houses to be pulled down, their maintenance to be taken away, and their young ones to be killed, making a head, set upon the bear with their stings, and almost killed him.

3. Who being with much ado got out of their power, said with himselfe;

4. How much better were it to endure the sting of one bee, than to raise up so many enemies against me by my chasing?

5. MOR. This fable implieth, that it is far better sometimes to endure the injury of one, than, whilst we have a desire to punish one, to get our selves many enemies.

176. Of the Fowler, and the Chaffinch.

1. The fowler had spread nets for birds, and had scattered store of meat for them, in a void place; yet, he took not the birds that came to feed, because he thought they were but a few.

2. Which, when they had fed, and flown away, others came to feed, which also, by reason of their paucity, he cared not to take.

3. This course being kept for a whole day together, and some comming, and others going, whilst he alwaies looked for a greater prey; at last it begun to draw towards night.

4. Then the fowler having lost his hope of taking many, when now it was time to give over, as he drew up his nets, caught one Chaffinch onely, which unhappy bird had tarried in the void place.

5. MOR. This fable sheweth, that they that will catch all things, are oft times scarce able to catch a few things.

2. Tunc passer, Nolite, inquit, expavescere.

3. Quomodo enim pilas in nos per aëra volantes jácere potuerunt, cùm eas *per terram magno molimine vix trahant.*

4. *MOR.* Hæc fabula nos admonet, nè hostium opes extimescamus, quibus deesse videmus ingenium.

175. *De Urso, & Apibus.*

1. URsus ictus ab ape tantâ irâ percitus est, ut *alvearia*, in quibus apes mellificaverunt *tota* unguibus *discerperet.*

2. Tunc apes universæ, cùm domos suas dirui, cibaria auferri, filios necari viderent, *facto impetu*, aculeis ursum invadentes penè necavêre.

3. Qui *exercitum manibus vix elapsus secum* dicebat;

4. Quantò melius erat, apis unius aculeum tolerare, quàm tot in me hostes meâ iracundiâ concitare?

5. *MOR.* Hæc fabula innuit, longè melius interdum esse *injuriam* unius *sustinere*, quàm dum unum punire volumus, multos nobis inimicos comparare.

176. *De Aucupe, & Fringillâ.*

1. AUceps *tetenderat volucribus retia, largamque* illis in aream effuderat *escam*, pascentes tamen aves non capiebat, quia *sibi videbantur paucæ.*

2. Quibus pastis, ac avolantibns, aliæ pastum adveniunt, quas quoque propter paucitatem *capere neglexit.*

3. Hoc *per totum diem* ordine servato, ac *aliis advenientibus*, *aliis abeuntibus*, illo semper majorem prædam expectante, tandem advesperascere cœpit.

4. Tunc auceps amissâ spe multas capiendi, cùm jam *tempus* esset *quiescendi*, attrahens retia, unam tantùm fringillam, quæ infelix in aream remanserat, cepit.

5. *MOR.* Hæc fabula indicat, qui omnia comprehendere nolunt, sæpe pauca vix capere posse.

177. Of the Souldier, and the two horses.

1. A *Souldier havin g a very good horse, bought an other*, nothing at all so good as he, *which he kept* more choisely, *than the former.*

2. *Then saith the horse thus to the former, Why doth my Master* look more carefully after me *than thee, seeing I am not to be compared to thee neither in fairnesse, nor strength, nor swiftnesse.*

3. *To whom the other horse said,* This is the nature of men, to be alwaies more kind to new guests.

4. MOR. *This fable sheweth the madnesse of men, who are wont* to prefer new things before old, *though they be the worse.*

178. Of the Swine, and the Dog.

1. A *Swine mocked a* Spaniel, *which* whined, *and* wag'd the tail at his Master, *who had* taught *him with many blowes and* lugs by the ears, to set birds.

2. *To whom the dog said, Thou knowest not, thou fool, thou knowest not, what I have got by these blowes.*

3. *For, by means of them,* I eat the most delicate flesh of Partridges and Quails.

4. MOR. *This fable admonisheth us, not* to take our Master's blowes unkindly, *which use to be an occasion of many good things to us.*

179. Of the Log, that blamed the Oxen's slowneſſe.

1. A *Piece of timber, which was carried in a wain, blamed the oxen, as if they were* slow, *saying,* Run, slow backs, *for* yee carry but a leight load.

2. *To whom the Oxen answered, Thou mockest us,* not knowing what punishment attends thee.

3. *For, we shall presently lay down this load, and then* thou shalt be made to bear, untill thou beest broken.

4. *The log was sorry, and durst not* jeer *the oxen any more.*

5. MOR. *This fable adviseth any one, not* to insult over others calamities, *seeing he himselfe may be made lyable to greater.*

180. Of

177. De Milite, & duobus Equis.

1. MIles, equum habens optimum, emit alium *nequaquam illi bonitate parem*, quem *multò diligentiùs* quàm priorem nutriebat.

2. Tunc priori sic ait, Cur me dominus quàm *te impensiùs curat*? cùm tibi neque pulcritudine, neque robore; neque velocitate comparandus sim.

3. Cui ille, *Est hæc*, inquit, *hominum natura, ut semper in novos hospites benigniores sint.*

4. *MOR.* Hæc fabula indicat hominum amentiam, qui *nova*, etiamsi deteriora sint, solent *veteribus anteponere.*

178. De Sue, & Cane.

1. SUs irridebat *canem odorisequum*, qui *domino murmure*, & *caudâ adulabatur*, à quo *artem aucupatoriam* multis verberibus, *auriumque vellicationibus* fuerat *instructus.*

2. Cui canis, Nescis, inquit, insane, nescis, quæ ex verberibus illis suum consecutus.

3. Per ea enim *suavissimis perdicum coturnicumque carnibus vescor.*

4. *MOR.* Hæc fabula nos monet, nè *iniquo feramus animo præceptorum verbera*, quæ multorum bonorum causa esse consuevêre.

179. De Trabe, Boum pigritiam increpante.

1. TRabs quæ curru vehebatur, boves ut *lentulos* increpabat, dicens, *Currite pigri, Onus* enim *leve portatis.*

2. Cui boves; Irrides nos, respondêrunt, *ignara quæ te pœna maneat.*

3. Onus hoc nos citò deponemus, tum autem *tu, quoad rumparis, sustinere cogêris.*

4. Indoluit trabs, nec amplius boves *convitiis lacessere* ausa est.

5. *MOR.* Hæc fabula quemlibet monet, nè *aliorum insultet calamitatibus*, cùm ipse possit majoribus subjicii.

180. Of the Linnet, and the boy.

1. A *Linnet being asked by a boy, that had made much of her, and fed her with dainty and store of meat, why she, being got out of the cage, would not return again, said, That I may feed my selfe at my own pleasure, and not at thine.*

2. MOR. *This fable sheweth, that* liberty of life is to be preferred, before all delights.

181. Of the Jester, and the Bishop.

1. A *Jester comming to a Bishop, (that was rich indeed, but covetous withall) on new years day, ask'd him* a Piece, for a new-years gift.

2. *The Prelate said,* The fellow was mad, to think, *so much mony would* be given him for a new years gift.

3. *Then the Jester began to beg* a shilling.

4. *But when he said, He thought this too much too, he intreated him to bestow upon him but* a brasse farthing.

5. *But when* he could not wring so much as this out of the Bishop, *he said. Reverend father, do but bestow your blessing upon me for a new years gift.*

6. *Then said the Bishop, Kneel down, son, that I may blesse thee.*

7. *But I, quoth the Jester, will have none of that thy so cheap blessing.*

8. *For,* if it were worth a brasse farthing, *thou wouldst certainly never give it me.*

9. MOR. *This fable was made against those Bishops and Priests, that esteem riches and wealth more, than all the sacred rites and mysteries of the Church.*

182. Of the Howpe, that was unworthily preferred.

1. A *Lmost all the birds, being invited to the Eagle's wedding,* took it ill, *that the* Howpe *was preferred before the rest, because* she had a fine crown, *and was* decked with changeable coloured feathers; *whereas she alwaies used to nestle amongst dung and filth.*

2. MOR. *This fable* reproveth their folly, *who in honouring men, are wont more* to minde the fineness of their cloaths, and bravery of their beauty, *than their vertues and manners.*

183. Of

180. De Carduele, & Puero.

1. CArduelis avis interrogata à puero, *à quo in deliciis habita*, & suavibus & largis cibis nutrita, fuerat; cur cavea egressa, regredi nollet: Ut meo, inquit, me arbitratu, non tuo pascere possim.

2. *MOR.* Hæc fabula indicat, *vitæ libertatem cunctis delitiis anteponendam.*

181. De Scurrâ, & Episcopo.

1. SCurra quidam *Calendis Januarii* ad Episcopum quendam, divitem quidem sed avarum, accedens, *nummisma aureum strenæ nomine* petiit.

2. Antistes *insanire hominem* dixit, *qui crederet* tantam pecuniam *sibi in strenam dari.*

3. Tunc scurra *nummum argenteum* efflagitare cœpit.

4. Sed cùm ille hoc quoque nimium sibi videri diceret, *æreum quadrantem*, ut saltem sibi traderet, orabat.

5. Sed cùm *nè hunc quoque posset ab Episcopo extorquere*; Reverende, inquit, pater, saltem benedictione tuâ me pro strenâ imperti.

6. Tunc Episcopus, Flecte, inquit, genua, fili, ut te benedicam.

7. At Ego, inquit scurra, benedictionem istam tuam tam vilem nolo.

8. Si enim *nummum æreum valeret*, eam mihi nunquam profectò concederes.

9. *MOR.* Hæc fabula contra eos Episcopos & Sacerdotes confecta est, qui divitias & opes pluris faciunt, quàm cuncta Ecclesiæ sacra atque mysteria.

182. De Upupâ, indignè honoratâ.

1. INvitatæ ferè omnes aves ad Aquilæ nuptias, *indignè ferebant upupam* cæteris præferri, quia *coronâ insignis esset*, & *versicoloribus pennis ornata*, cùm semper inter stercora & sordes solita esset volutare.

2. *MOR.* Hæc fabula *stultitiam eorum arguit* qui in hominibus honorandis, potiùs *vestium nitorem, præstantiamque formæ*, quàm virtutes, moresque soleant *attendere.*

183. Of the Priest, and the Pears

1. A *Greedy Priest travelling forth of his country to a wedding, to which he was invited, found a heap of pears by the way, whereof he medled not so much as with one, although he was* very hungry.

2. *But rather making a scorn of them, he* pist upon them.

3. *For he was vext, that such meat as this should be offered him upon the way, who was going to dainty chear.*

4. *But when upon the way he met with* a brook, *grown so* big with rain, *that he could not passe it, without the hazard of his life, he resolved to return home again.*

5. *And returning fasting,* he was so very hungry, *that unlesse he had eaten those pears, which he had pissed upon,* (*seeing he found nothing else*) he had been famished.

6. MOR. *This fable teacheth us, that nothing is to be scorned, seeing* there is nothing so vile and base, which may not be usefull sometimes.

184. Of the Mule, and the Horse.

1. A *Mule espying a horse that was* fine, with his gold-bridle and saddle, *and* covered with purple trappings, *was* ready to burst with envy, *conceiving him to be happy, that continually* ate very good meat, *and was* handsomely clad; *but that himself was unhappy in comparison of him, who being born down with* pack-saddles, not very well smoothed, *was forced* to bear very great burdens *every day.*

2. *But when he saw the horse returning from a battle,* to have many wounds, *he called himself happy, in comparison of his calamity, saying, That it was far better* to get a hard living by daily labour, *and* to be beggarly attired, *than after very good and delicate feeding, and so great deckings,* to undergo perill of death.

3. MOR. *This fable teacheth, that we must not envy Kings and Princes, because they* abound in riches and wealth, *seeing we may see their life to be subject to far more dangers, than poor mens are.*

183. *De Sacerdote, & Pyris.*

1. SAcerdos quidam guloſus, extra patriam ad nuptias proficiſcens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, quamvis *magnâ affectus fame.*

2. Quin potiùs ea ludibrio habens, *lotio conſperſit.*

3. Indignabatur enim hujuſmodi cibos ſibi in itinere offerri, qui ad lautas accedebat epulas.

4. Sed cùm in itinere *torrentem* quendam ità *imbribus auctum* offendiſſet, ut ſine vitæ periculo eum tranſire non poſſet, domum redire conſtituit.

5. Revertens autem jejunus, *tantâ eſt oppreſſus fame*, ut niſi pyra illa quæ urinâ conſperſerat, comediſſet, cùm aliud non inveniret, *extinctus fuiſſet.*

6. *MOR.* Hæc fabula monet, nihil eſſe contemnendum, cùm *nihil ſit tam vile & abjectum, quod aliquando uſui eſſe non poſſit.*

184. *De Mulo, & Equo.*

1. MUlus conſpiciens equum *aureo fræno, ephippioque inſignem, & purpureis opertum phaleris, rumpebatur invidiâ*, illum beatum reputans, qui continuè *optimis veſceretur cibis, & decoro amiciretur ornatu*; ſe autem præ illo infelicem, qui *clitellis malè dolatis* oppreſſus, quotidie *maxima onera ferre* cogeretur.

2. At ubi vidit equum è pugnâ redeuntem, *multis affectum vulneribus*, præ illius calamitate ſe felicem appellabat, longè melius eſſe dicens, *Quotidiano labore durum victum quæritare, & turpiter veſtiri*, quàm poſt optimos & delicatos cibos, & tantos ornatus, *mortis adire diſcrimina.*

3. *MOR.* Hæc fabula monet, regibus & principibus minimè invidendum, quia *divitiis & opibus abundent*, quum vita eorum longè pluribus periculis, quàm pauperum, videamus eſſe ſubjectam.

185. Of the Hog, and the Horse.

1. A *Hog espying* a war-horse, *that went* armed all over *to a battle, said, Thou fool,* whither dost thou make such haste? *for thou shalt perhaps die in the battle.*

2. *To whom the horse made answer, A knife shall take away thy life from thee,* being fed amongst dirt and filth, *when thou shalt have* done nothing worthy commendations; *but glory shall attend my death.*

3. MOR. *This fable implieth, that it is more commendable* to die, having done some brave exploits, *than* to live long, after a base fashion.

186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was not yet caught.

1. A *Tanner comming to a Hunter, bought of him the skin of a Bear, and* laid down mony *for it.*

2. *He said, he had not a Bear's skin* for the present, *but that he was* to go *the next day* a hunting, *and* promised, that when he had killed the Bear, he would let him have his skin.

3. *The Tanner going with the Hunter into the wood,* for his minds sake, got up into a very high tree, *that from thence he might see the fight of the Bear and the Hunter.*

4. The Hunter came boldly *to the cave, where the Bear lurked, and having put in his dogs, forced him to come out; which, after he had avoided the Hunters thrust,* threw him all along upon the ground.

5. *The Hunter, knowing that this wild beast* did not prey upon dead carcases, stopping his breath, counterfeited himself dead.

6. *When the Bear,* smelling with his nose, put to him, *could not perceive him to breathe, either at the nose, or at the breast,* he went his way from him.

7. *When the Tanner saw, that the wilde beast was gone away, and* that there was no more danger, getting himself down out of the tree, *and comming to the Hunter, who durst not get up as yet, he had him rise.*

8. *And afterwards he asked him, what the Bear* said to him in his ear. *To whom the Hunter said, He advised me, that I should*

not

185. *De Porco, & Equo.*

1. POrcus conspiciens *equum bellatorem*, qui *cataphractus* ad pugnam prodibat; Stulte, inquit, *quo properas?* in pugnâ enim fortasse morieris.

2. Cui equus, Tibi *inter lutum sordesque impinguato*, quum *nihil dignum laude gesseris*, cultellus adimet vitam; mortem verò meam comitabitur gloria.

3. *MOR.* Hæc fabula innuit, honestius esse *rebus præclarè gestis occumbere*, quàm *vitam turpiter actam protrahere.*

186. *De Coriario, emente pellem ursi à Venatore nondum capti.*

1. COriarius ad venatorem accedens, emit ab eo pellem ursi, *pecuniamque* pro eâ *protulit.*

2. Ille sibi *in præsentiâ* pellem ursi non esse, cæterùm postridie *venatum profecturum*; *ursoque interfecto, pellem illius ei se daturum profitetur.*

3. Coriarius *animi gratiâ cum* venatore in sylvam profectus, *altissimam arborem ascendit*, ut inde ursi venatorisque certamen prospiceret.

4. *Venator intrepidus* ad antrum ubi ursus latebat *profectus*, immissis canibus illum exire compulit, qui, evitato venatoris ictu, *eum prostravit humi.*

5. Tunc Venator sciens, hanc feram *in cadavera non sævire*, *anhelitu retento, se mortuum simulabat.*

6. Ursus *naribus admotis olfaciens*, cùm illum nec naso, nec corde spirantem deprenderet, *abscessit.*

7. Coriarius cùm feram abesse perspiceret, ac *nihil amplius adesse periculi, ex arbore se deducens*, & ad venatorem, qui nondum surgere audebat, accedens, illum ut surgeret, monebat.

8. Interrogavit deinde, quid *ad aurem ei* ursus *locutus esset*; Cui venator, Monuit me, inquit, nè deinceps ursi pellem ven-

not be willing hence forward to sell a Bears-skin, except I had first caught him.

9. MOR. *This fable sheweth*, that uncertain things are not to be accounted for certain.

187. Of the Hermit, and the Souldier.

1. *AN Hermit*, a man of a most holy life, *perswaded a Souldier, that at last he would* addict himselfe to his bodies quiet, *and* consult for the welfare of his soul; *leaving that secular warfare, which few use, without offending God, and endangering their souls.*

2. *To whom the Souldier said, I will do, Father, what you perswade me to.*

3. *For*, the truth is, *that at this time, souldiers can neither* exact *their* pay, *though it be very small*; *neither can they* plunder abroad.

4. MOR. *This fable sheweth, that many do* abandon vices, *because they can no longer exercise them.*

188. Of the Man and the Wife, that had been twice married.

1. *A Man, after his wife was dead, whom he had dearly loved, married another, and she a widow, who continually told him of the vertues and gallant exploits of her former husband; to whom*, that he might be even with her, *he also related the* honest behaviour, *and excellent chastity of his deceased wife.*

2. Now on a day, *she, being angry with her husband, gave a piece of a Capon, which she had provided for both their suppers, to a poor man, that* begged an almes, *saying, I give thee this, for my former husband's souls sake.*

3. *Which the husband hearing, after he had sent for the poor man, he gave him* that which was left of the Capon, *saying, I also give thee this, for the soul's sake of my deceased wife.*

4. *Thus* they *at the last* had nothing to eat for their supper, *whilst* they desired one to do one another a mischief.

5. MOR. *This fable teacheth us, that we must not contest against them*, that are well enough able to revenge themselves.

dere vellem, nisi eum priùs ceperim.

9. *MOR.* Hæc fabula indicat, *incerta pro certis non habenda.*

187. *De Eremita, & Milite.*

1. ERemita quidam, *vir sanctissimæ vitæ*, militem hortabatur, ut relictâ seculari militiâ, quam absque Dei offensâ, & *animæ discrimine* pauci exercent, tandem *se corporis traderet quieti*, & *animæ consuleret* saluti.

2. Cui miles, Faciam, inquit, quod mones pater.

3. *Verum* enim *est*, quòd hoc tempore milites neque *stipendia exigere* valeant licèt exigua sint, neque *prædari* possint.

4. *MOR.* Hæc fabula indicat, multos *vitiis renunciare*; quia illa amplius exercere non possunt.

188. *De Viro & Uxore, bigamis.*

1. VIr quidam defunctâ uxore, quam valdè dilexerat, duxit alteram & ipsam viduam, quæ assiduè ei prioris mariti virtutes, fortiaque facinora objiciebat; cui, *ut par referret*, ipse quoque defunctæ uxoris *mores probatissimos*, pudicitiamque insignem referebat.

2. *Quodam autem die*, viro irata, pauperi *eleemosynam petenti*, partem caponis quem in cœnam utrisq; coxerat, dedit, dicens, Do tibi hoc pro animâ prioris viri.

3. Quod audiens maritus, accersito paupere, *reliquum caponis* dedit, dicens, Et ego quoque do tibi hoc pro animâ uxoris meæ defunctæ.

4. Sic illi, dum *alter alteri nocere cupiunt*, *quid cœnarent* tandem *non habuerunt*.

5. *MOR.* Hæc fabula monet, non esse contra eos pugnandum, *qui se possunt optimè vindicare.*

189. Of the Lion, and the Mouse.

1. A *Lion being* caught in a snare *in a forrest, when he saw himselfe so* entangled in the net, *that* he thought he could not by all his strength get himselfe out thence, *intreated a Mouse, that by gnawing the snare, he would set him free*; promising, that he would not be unmindfull of so great a courtesie.

2. *Which when the mouse had readily done, he besought the Lion, that he would give him his daughter to wife.*

3. *The Lion did not say, nay, that he might* do his benefactour a kindnesse.

4. *But the new married bride comming to her husband, when she did not see him, by chance* trode upon him with her foot, and crushed him all to pieces.

5. MOR. *This fable sheweth, that marriages and other fellowships, are not to be liked, which are made by them that are not equalls.*

190. Of the Elme and the Osier.

1. A *N Elme that grew on the bank of a River, mocked an Osier that was next it, as being* weak and feeble, *because it* was bended at every, even the least, force of water.

2. *But* he set out his own steadinesse and strength, in gallant words, *which had for many years endured the daily force of the River, and was* never shaken.

3. *Now the Elme being* one time *quite broken, with the very great violence of the waves, was* hurried along by the waters; *to whom the Osier smiling, said, Neighbour,* why dost thou leave me? Where is thy valour now?

4. MOR. *This fable signifieth, that they are wiser that* yield to them that are stronger, *than they that, being willing to resist,* are basely overcome.

191. Of the Wax, that desired to be hard.

1. T*He Wax was sorry, that it was made soft, and* ready to take impression at every the lightest touch.

2. *And seeing the bricks that were made of clay, a great deal softer than it selfe, to come to such hardnesse by the heat of the fire,* that

189. De Leone, & Mure.

1. LEo *laqueo captus* in sylvâ, cùm se ità *irretitum* videret, ut *nullis viribus se inde posse explicare confideret*, murem rogavit, ut abroso laqueo eum liberaret, *promittens tanti beneficii se non immemorem futurum.*

2. Quod cùm mus promptè feciſſet, leonem rogavit, ut filiam ejus ſibi traderet in uxorem.

3. Nec abnuit leo, ut *benefactori ſuo rem gratam faceret.*

4. Nova autem nupta ad virum veniens, cùm eum non videret, caſu *illum prede preſſit, atque contrivit.*

5. *MOR.* Hæc indicat fabula, matrimonia & cætera conſortia improbanda, quæ ab impariſbus contrahuntur.

190. De Ulmo, & Silere.

1. ULmus in ripâ fluminis nata, ſiler ſibi proximum irridebat, ut *debile & invalidum*, quod *ad omnem vel leviſſimum undarum impetum flecteretur.*

2. *Suam* autem *firmitatem & robur magnificis extollebat verbis*, quòd multos annos aſſiduos amnis impetus *inconcuſſa* pertulerat.

3. *Semel* autem maximâ undarum violentiâ ulmus perfracta *trahebatur ab aquis*; cui ſiler ridens, inquit, *Cur me deſeris*, vicina? *Ubi eſt nunc fortitudo tua?*

4. *MOR.* Fabula ſignificat, ſapientiores eſſe, qui *potentioribus cedunt*, quàm qui reſiſtere volentes, *turpiter ſuperantur.*

191. De Cerâ, duritiem appetente.

1. CEra ingemiſcebat ſe mollem, & *cuicunque leviſſimo ictui penetrabilem* procreatam.

2. Videris autem lateres ex luto multò ſe molliori factos, in tantam duritiem ignis calore perveniſſe, ut *multa* per-

that they endured many hundred years, *it threw it selfe into the fire, that it might get the same hardnesse.*

3. *But being melted by the fire, it was presently wasted.*

4. MOR. *This fable adviseth us*, that we should not desire that, which Nature hath denied us.

192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. A *Husbandman took it ill, that he* stirred the ground *every day, and could not* come to be rich *by continued toile: whereas he saw some Souldiers, who*, in time of wars, *had got such estates, that they* went bravely clad, *and being* fed with good chear, lead an happy life.

2. *When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and* went to be a Souldier; *where*, when his Generall was worsted, *he not onely lost what he had, but also* received many wounds.

3. *Wherefore* misliking the life of a Souldier, *he resolved* to turn Merchant, *as that wherein he thought there was greater gain, and lesse labour.*

4. *After he had sold his farms then, and when he* had laded his ship with wares, *he* put to sea.

5. *But when he was in the main sea, a suddain tempest being raised*, the ship was sunk, and he, and the rest that were in her, were lost altogether.

6. MOR. *This tale teacheth us, that* every one ought to be content with his own condition, *seeing that* misery attends every where.

193. Of the Asse, and the Jester.

1. A *Asse* taking it in dudgeon, *that a Jester was had in honour*, and finely clad, *because he* let great farts, *went to the Magistrates, desiring that they would not shew lesse honour to him, than they did to the Jester.*

2. *And when the Magistrates, wondring, asked him, why he thought himselfe so worthy of honour, he said, Because he* let greater farts *than the Jester, and those too* without any stink.

3. MOR. *This fable blames those, that* lavish out their mony in toyes.

perdurarent sæcula, se jecit in ignem ut tandem duritiem consequeretur.

3. Sed statim igne liquefacta consumpta est.

4. *MOR.* Hæc admonet fabula, nè appetamus *quod est nobis naturâ denegatum.*

192. *De Agricolâ, Militiam & Mercaturam affectante.*

1. AGricola quidam ægrè ferebat, se assiduè *terram volvere*, nec perpetuis laboribus *ad magnas divitias pervenire*; cùm nonnullos videret milites, qui *actis præliis* ità rem auxerant, ut bene *induti incederent*, & *lautis epulis nutriti beatam agerent vitam.*

2. Venditis igitur ovibus, capris, aç bobus, equos emit & arma, & *in militiam profectus est*; ubi, *cùm ab imperatore suo malè pugnatum esset*, non solum quæ habebat perdidit, sed etiam *pluribus vulneribus affectus est.*

3. Quare *damnatâ militiâ mercaturam exercere* statuit, ut in quâ majus lucrum & minorem laborem existimabat.

4. Prædiis igitur venditis, cùm *navim mercibus implevisset*, *navigare cœperat.*

5. Sed cùm in alto esset, subitâ tempestate ecortâ, *navis submersa est, & ipse cum cæteris qui in ea erant, ad unum omnes periêre.*

6. *MOR.* Hæc fabula admonet, *quemlibet debere suâ sorte esse contentum*, cùm *ubique sit parata miseria.*

193. *De Asino, & Scurrâ.*

1. ASinus *indigne ferens* scurram quendam honorari, & *pulchris vestibus amiciri*, quia *magnos ventris edebat sonos*, ad magistratus accessit petens nè se minùs quàm scurram honorari vellent.

2. Et cùm Magistratus admirantes eum interrogarent, cur se ità honore dignum duceret, Quia, inquit, majores quàm scurra *crepitus ventris emitto*, eosque *absque fætore.*

3. *MOR.* Hæc fabula eos arguit, qui *in rebus levissimis suas pecunias profundunt.*

194. *De*

194. Of the River, that reviled its own Spring.

1. A *River reviled its own spring, as if it were idle; because it stood unmovable, and had no fish in it.*

2. *But it* highly commended it selfe, *because it* bred very good fish, *and crept along the vallies with a pleasing noise.*

3. *The spring being vex'd against the river, as being ingratefull,* withheld its waters.

4. *Then the river being deprived of its fish, and pleasing noise, vanished away.*

5. MOR. *This fable noteth them, that arrogate the good things that they do, to themselves, and do not attribute them to God, from whence, as from a large fountain, all our good things come.*

195 Of the Wicked man, and the Devill.

1. A *Wicked man, after he* had committed a great many villanies, *and was often taken, and* put in close prison, *and* was very narrowly watch'd, *besought a devills help, which had often been with him, and helped him out of many dangers.*

2. *At the last, the devill appeared to him, being caught again, and beseeching his wonted help; having* a great bundle of shoes, with the bottomes worn quite out, *upon his shoulders, saying, Friend,* I can help thee no longer.

3. *For I have* travelled up and down *so* many places *hitherto, to get thee at liberty, that I have* worn out *all these* shooes, *and* I have no more left, *wherewith all I may be able to get others.*

4. *Wherefore* thou must even perish.

5. MOR. *This fable teacheth us, not to think, that our sins shal alwaies be unpunished.*

196. Of the Birds, that would chuse more Kings.

1. *THe Birds held a councell about chusing more Kings, forasmuch as the Eagle alone could not rule such great* flocks of birds.

2. *And* they had done according to their desire, *except they had* forborn *such* a resolution, *by the advice of the crow.*

3. *Who when she was asked a reason, why she thought more Kings were not to be elected, she said.*

4 *Because* many bags are more hardly filled than one.

5. MOR. *This fable teacheth us, that* it is far better to be governed

194 *De Amne, suum Fontem conviti's lacessente.*

1. AMnis quidam suum fontem *convitiis lacessebat*, ut inertem, quòd immobilis staret nec ullos habebat pisces.

2. *Se* autem *plurimùm commendabat* quòd *optimos crearet pisces*, & per valles blando murmure serperet.

3. Indignatus fons in amnem velut ingratum, *undas repressit*.

4. Tunc amnis, & piscibus, & dulci sono privatus, evanuit.

5. *MOR.* Hæc fabula eos notat, qui bona, quæ agunt, sibi arrogant, non Deo attribuunt, à quo ceu à largo fonte, nostra bona procedunt.

195 *De Viro Maligno, & Dæmone.*

1. VIr malignus, cùm *plurima perpetrâsset scelera*, & sæpius captus, & *carcere conclusus arctissimè pervigili custodiâ teneretur*, dæmonis auxilium implorabat, qui sæpenumero illi affuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehenso, & solitum auxilium implorranti, dæmon *magnum calceorum pertusorum fascem* super humeros habens, apparuit, dicens, Amice, *amplius tibi auxilio esse non possum.*

3. Tot enim *loca* pro te liberando hactenus *peragravi*, ut hos omnes *calceos contriverim*; *nulla* etiam *mihi supersit pecunia*, quâ alios valeam comparare.

4. Quare *peregrinandum est tibi.*

5. *MOR.* Hæc admonet fabula; nè existimemus nostra semper impunita fore peccata.

196. *De Avibus, plures Reges eligere volentibus.*

1. AVes consultabant de pluribus regibus eligendis, cùm aquila tantos *volucrum greges* sola regere non posset.

2. *Feciſſentque voto satis*, nisi cornicis monitu à tali *consilio desistissent.*

3. Quæ, cùm causa rogaretur, cur non plures reges duceret eligendos,

4. Quia *difficilius*, inquit, *plures, quàm unus factus, implentur.*

5. *MOR.* Hæc fabula docet, *longè melius ab uno, quàm*

governed by one, than by many Princes.

197. Of the Woman, which would die for her Husband.

1. A Very chast Matron, *and* one that loved her husband very well, was troubled, that her husband was sick; and she took on and sighed; *and that she might testifie her love to her husband, she besought Death, that if he was about to take her husband away from her, he would kill her rather than him.*

2. *Amid these words, she sees death comming with* a ghastly look, *with the fear of whom, she being affrighted, and now* repenting her of her wish, *she said*;

3. It is not I that thou lookest for, *he whom thou art come to kill, lyeth there in the bed.*

3. MOR. *This fable sheweth, that* no man loveth his friend so well, that wisheth not better to himselfe, than to another.

198. Of a young Fellow, that sang at his Mothers buriall.

1. A *N husband* wept and wailed for his deceas'd wife, *which* was carried out to be buried; *but his son did sing.*

2. *Who, when his father blamed him, as if he were* mad, *and* out of his wits, that would sing at his mother's funerall, *whereas he ought to mourn and weep with him, he said*;

3. *Father, if you have hired the Priests to sing, why are you angry at* me, that sing for nothing?

4. *To whom his father said, Thy office and the Priest's, is not the same.*

5. MOR. *This fable sheweth, that* all things are not seemly for all men.

199. Of the Jealous Husband, that had put his Wife to be looked to.

1. A *Jealous husband, had put his wife, whom he had found* to live not very chastly, *to a friend that he much trusted, to be looked to, having* promised him a great sum of mony, *if he would so narrowly watch her, that she could by no means* violate wedlock.

2. *But he, after he had tried a good many daies, that this charge was too hard, and* had found his wit to be outvied by the woman's

à multis principibus gubernari.

197. *De Muliere, quæ pro Viro mori se velle dicebat.*

1. MAtrona quædam *admodum pudica, & viri amantissima*, ægrè *ferebat maritum adversâ valetudine detineri, lamentabatur, ingemiscebat,* & ut suum in virum amorem testaretur, rogabat Mortem, ut, si maritum sibi esset ereptura, se potiùs quàm illum vellet occidere.

2. Inter hæc verba, mortem cernit *horribili aspectu* venientem; cujus timore perterrita, & jam *sui voti pœnitens*;

3. *Non sum ego*, inquit, *quem petis*; jacet ibi in lecto quem occisura venisti.

4. *MOR.* Hæc fabula indicat, *neminem esse adeò amantem amici, qui non malit sibi bene esse, quàm alteri.*

198. *De Adolescente in funere Matris canente.*

1. VIr quidam *defunctam uxorem*, quæ *ad sepulchrum efferebatur, lachrymis & fletibus prosequebatur*; filius verò ejus canebat.

2. Qui cùm à patre increparetur, ut *amens, & insanus*, qui *in matris funere cantaret*, cùm unà secum mœstus esse & flere deberet, inquit.

3. Pater mi, si sacerdotes ut canerent conduxisti, cur mihi irascéris, *gratis concinenti*?

4. Cui pater, Non tuum, inquit, & sacerdotum, est idem officium.

5. *MOR.* Hæc fabula indicat, *Non omnia omnibus esse decora.*

199. *De Viro zelotypo, qui Uxorem dederat custodiendam.*

1. VIr zelotypus uxorem, quàm *parùm pudicè vivere* comperat, cuidam amico, cui plurimùm fidebat, dederat custodiendam; *ingentem pollicitus pecuniam*, si eam ità diligenter observaret, ut nullo modo *conjugalem violaret copulam.*

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutiâ mulieris vinci comperisset*,

mans wilinesse, *comming to her husband*, said, That he would no longer take this hard taske upon him.

3. *Seeing that* not so much as *Argus* himself, who was all eyes, could keep a woman against her will.

4. *He said moreover, that, If it were a thing might needs be, he had rather carry* a sack full of fleas *every day*, for a whole year *together, into the meadow, and by untying the sack, to let them feed amongst the grasse, and when it growes night, to bring them all back again home, than look to a dishoneſt woman one day.*

5. MOR. *This fable sheweth, that* no keepers are so diligent, that can be able to keep dishonest women.

200. Of the Fellow, that refused a Glyster.

1. A *Man, a* German by Nation, one that was very rich, *was sick; to look to whom, a great many Physicians came, (for,* flies flie together by companies to the honey *) whereof one amongst other things said, that* a Glyster was necessary, if he would recover.

2. *Which when the man, being never used to this kind of Physick, heard;* falling into a rage, he commanded the Physicians should be pack'd out of the house.

3. *Saying, that they were mad, who would cure his breech, when his head aked.*

4. MOR. *This fable sheweth, that all things, even those that are wholsome, seem harsh and likely to do hurt,* to them that are not used to them, and have not tried them.

201. Of the Asse that was sick, and the Woolvs that came to visit him.

1. A *N Asse was sick, and a report had gone abroad, that he was like to die shortly.*

2. *Therefore, when the Woolvs and the Dogs came to visit him, and ask'd of the young one, how his father did; he made answer* through a crevis in the dore, Better than ye would have me.

3. MOR. *This fable sheweth, that many feigne that* they are troubled for the death of others, *whom yet they desire to die quickly.*

ad maritum accedens *dixit*, *se amplius nolle hanc tam duram gerere provinciam.*

3. Quandoquidem, *nè* Argus *quidem, qui totus oculatus fuit, mulierem invitam posset custodire.*

4. Addidit præterea, si necesse sit, malle se *anno integro saccum plenum pulicibus* quotidie in pratum deferre, solutoq; sacco eos inter herbas pascere, vespereque facto, omnes domum reducere, quàm unâ die impudicam mulierem servare.

5. *MOR.* Hæc fabula indicat, *nullos custodes ità esse diligentes, qui impudicas mulieres valeant custodire.*

200. *De Viro Clysteria recusante.*

1. VIr quidam *natione Germanus, dives admodum*, ægrotabat, ad quem curandum plures accesserunt medici, (*ad mel* enim *catervatim convolant muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus, si vellet convalescere.*

2. Quod cùm vir, hujusmodi insuetus medicinæ, audiret, *furore percitus, medicos domo ejici jubet.*

3. Dicens, Eos esse insanos, qui cùm caput sibi doleret, podici vellent mederi.

4. *MOR.* Hæc fabula innuit, Omnia, etiam salutaria, *insuetis & inexpertis*, & aspera & obtutura videri.

201. *De Asino ægrotante, & Lupis visitantibus.*

1. ASinus ægrotabat, famaque exierat eum citò moriturum.

2. Ad eum igitur visendum cùm lupi canesque veniissent, peterentque à filio, quomodo pater ejus se haberet, ille per *rimulam* respondit: *Melius quàm velletis.*

3. *MOR.* Hæc indicat fabula, quòd multi fingunt *molestè ferre mortem aliorum*, quos tamen cupiunt celeriter interire.

202. Of the Nut-tree, the Aſſe, and the Woman.

1. A *Woman asked a* Nut-tree, *that grew by the way-ſide, which was* beaten with ſtones *by people that paſſed by, Why it was ſo mad, that by how much the more and greater blowes it was beaten with, it would yield by ſo much the more and better fruit.*

2. *To whom the* Wall-nut-tree *ſaid, Doſt thou not remember the proverb, that ſaith thus?*

One ſelfe-ſame Law doth ſurely binde,
The Nut, the Aſſe, the Woman-kinde:
There's none of theſe that rightly does,
Except ſometimes you give them blowes.

3. MOR. *This fable implieth, that men are oftentimes wont to* wound themſelves with their own weapons.

203. Of the Aſſe, that found no end of his labours.

1. A *N Aſſe was very much grieved in winter-time, becauſe he* was too cold, *and* had hard meat of chaffe; *wherefore he wiſhed for the* ſpring ſeaſon, *and* the young graſſe.

2. *But when the ſpring was come, he was forced by his maſter, who was a Potter, to carry potters clay into the yard, and* wood to the oven, *and to carry from thence bricks and gutter-tiles, and covering-tiles to ſeverall places; being weary of the ſpring, in which he endured ſo much pains,* he looked long for ſummer, *that his Maſter, being hindred with his harveſt, might then let him reſt.*

3. *But then alſo, when he was compelled to carry the corn unto the barn-floor, and the wheat from thence home, and* had no time for reſt, *he* hoped, that his labours would have an end at leaſt in autumne.

4. *But* when he ſaw, that there was not then any end of his labours, *foraſmuch as wine, and apples, and wood, were to be carried every day, he earneſtly* deſired the winter ſnowes and froſts *again, that then at leaſt ſome reſt might be granted him, from ſo great labours.*

5. MOR. *This fable ſheweth, that* there are no times of this preſent life, which are not ſubject to perpetuall labours.

202. *De Nuce, Asino, & Muliere.*

1. MUlier quædam interrogabat *nucem*, secus viam natam, quæ à prætereunte populo *saxis impetebatur*, quare esset ità amens, ut quò pluribus majoribusque verberibus cæderetur, eò plures præstantioresque fructus procrearet?

2. Cui *juglans*, Esné, inquit, proverbii immemor, dicentis?

Nux, Asinus, Mulier, simili sunt lege ligati:
Hæc tria nil rectè faciunt, si verbera cessent.

3. *MOR.* Hæc fabula innuit, sæpe homines *propriis jaculis se* solere *confodere.*

203. *De Asino, laborum finem non inveniente.*

1. ASinus hyberno tempore plurimùm angebatur, quòd *animio afficeretur frigore*, & *durum palearum haberet victum*; quare *vernam temperiem*, & *teneras herbas* optabat.

2. Sed cùm ver advenisset, cogereturque à domino, qui figulus erat, argillam in aream, & *lignum ad fornacem*, indeque lateres, imbrices, tegulas, ad diversa loca deferre; pertæsus vêris, in quo tot labores tolerabat, *æstatem omnibus votis expectabat*, ut dominus, messe impeditus, eum quiescere pateretur.

3. Sed tunc quoque cùm messes in aream, & inde domum triticum ferre compelleretur, *nec quieti sibi locus esset, autumnum saltem laborum finem fore sperabat.*

4. Sed *ubi nè tunc quoque malorum terminum adesse cernebat*, cùm quotidie, vinum, poma, ligna portanda essent, rursus *hyemis nives, & glaciem efflagitabat*, ut tunc saltem aliqua sibi requies à tantis laboribus concederetur.

5. *MOR.* Hæc fabula indicat, *nulla esse præsentis vitæ tempora, quæ non perpetuis subjecta sint laboribus.*

204. Of the Mouse, which would make a league of amity with the Cat.

1. A *Many Mice dwelling in* the hollow of a wall, *beheld a Cat, which sat on* a boarded floor, *with her* head hanging down, *and a* serious look.

2. *Then said one of them, This living creature seemes to be very kind and milde.*

3. *For he* makes a shew of some holinesse by his very look; I will go speak to him, *and* make a perpetuall league of amity with him.

4. *Which as soon as he had spoken, and was come nearer, he was caught by the cat, and worried.*

5. *Then the rest seeing this, said with themselves, Truly we must not,* we must not over hastily believe the looks of one.

6. MOR. *This fable implieth, that* men are to be judged, not by the look, but by their works; *forasmuch as* mischievous woolvs do oftimes lurk under a sheep's skin.

205. Of the Asse, that served an ungratefull Master.

1. A *N Asse, which had served an ungratefull Master many years together,* without stumbling once; *as it came to passe, being* born down with an heavy pack, *and going in* stony uneeven way, fell under his burden.

2. *Then his Master being implacable, forced him with many blowes to rise, calling him an idle and dull* Animal.

3. *But he, poor Asse, amidst these blowes, said with himself, Unhappy I, what an ingratefull Master have I got!*

4. *For, although I have served him a long time without offence, yet doth he not* weigh this one slip, with so many my former good turns.

5. MOR. *This fable was faigned against them, who being* forgetfull of the good turns done them, *do* cruelly punish the least offence *of their benefactour towards them.*

206. Of the Woolf, that perswaded the Porcupine, to lay aside his weapons.

1. A *Woolf that was hungry,* had a minde to set upon a Porcupine, *which yet, because he was* fenced on all sides with prickles, *he durst not set upon.*

2. But

204. *De Mure, qui cum Fele amicitiam contrahere volebat.*

1. Mures complures *in cavo parietis* commorantes contemplabantur felem, quæ in *tabulato*, *capite demisso* & *tristi vultu*, recumbebat.

2. Tunc unus ex eis, Hoc animal, inquit, benignum admodum & mite videtur.

3. *Vultu* enim *ipso sanctimoniam quandam præfert*; *volo ipsum alloqui*, & *cum eo indissolubilem nectere amicitiam*.

4. Quæ cùm dixisset, & propiùs accessisset, à fele captus, & dilaceratus est.

5. Tunc cæteri hoc videntes, secum dicebant: Non est profectò, *non est vultui temerè credendum*.

6. *MOR.* Hæc fabula innuit, *non ex vultu, sed ex operibus, homines judicandos*; cùm *sub ovinâ pelle sæpe atroces lupi delitescant*:

205. *De Asino, qui Hero ingrato serviebat.*

1. Asinus, qui viro cuidam ingrato multos annos *inoffenso pede* serviebat, semel, ut fit, dum *sarcinâ pressus esset gravi*, & *salebrosâ* incedens *viâ*, *sub onere recciderat*.

2. Tunc dominus implacabilis multis verberibus surgere compellebat, pigrum *animal* & ignavum nuncupans.

3. At ille miser inter verbera hæc secum dicebat; Infelix ego, quàm ingratum sortitus sum herum?

4. Nam quamvis ei multo tempore sine offensâ servierim, tamen non hoc *unum delictum tot meis pristinis beneficiis compensat*.

5. *MOR.* Hæc fabula in eos conficta est, qui *beneficiorum sibi collocatorum immemores*, etiam *minimam* benefactoris sui in se *offensam atroci pœnâ prosequuntur*.

206. *De Lupo suadente histrici, ut tela deponeret.*

1. Lupus esuriens *in histricem intenderat animum*; quem tamen, quia *sagittis undique munitus erat*, invadere non audebat.

2. But having invented a trick *how to destroy him*, *he began to perswade him*, *that he would not bear such a load of darts upon his back in time of peace.*

3. *Forasmuch as* Archers *carried nothing*, *but when it was just time to fight.*

4. *To whom the Porcupine said*, *We must think it to be alwaies time to fight against a Woolf.*

5. MOR. *This fable sheweth*, *that it behooveth a wise man to be alwaies armed against the wiles of his enemies and foes.*

207. Of the Mouse, that set a Kite at liberty.

1. A *Mouse having espied a Kite entangled in the snare of a Fowler*, *took pitty on the bird*, *though she was her enemy*; *and having gnawed the bands in pieces*, made way for her to flie away.

2. *The Kite being unmindefull of such a great courtesie*, *when she saw her self loosed*, *snatched up the mouse*, *that suspected no such matter*, *and pulled her in pieces with her clawes and her bill.*

3. MOR. *This fable sheweth*, *that wicked men are wont thus to requite those*, *that do them courtesies.*

208. Of the Snail, that begged of *Jupiter*, that she might bear her house about with her.

1. WHen Jupiter, *from the beginning of the world*, *bestowed upon every living creature such gifts*, *as they had desired*, *the Snail begged of him*, *that she might carry her house about.*

2. *And when she was ask'd by* Jupiter, *why she craved such a gift at his hand*, *which would be heavy and troublesome to her*; *she said*,

3. *I had rather continually carry such a burden*, *than not be able to avoid an ill neighbour when I list.*

4. MOR. *This fable sheweth*, *that* the neighbourhood of bad people is to be avoided, whatsoever inconvenience we suffer.

2. *Excogitatâ* autem eum perdendi *astutiâ*, illi suadere cæpit, nè pacis tempore tantum telorum onus tergo reportaret;

3. Quandoquidem non aliquid *sagittarii*, nisi cùm prælii tempus instaret, portarent.

4. Cui histrix, Adversus lupum, inquit, semper præliandi tempus esse credendum est.

5. *MOR.* Hæc fabula innuit, virum sapientem oportere, adversus inimicorum et hostium fraudes, semper esse munitum.

207. *De Mure, liberante Milvum.*

1. MUs conspicatus milvum laqueo aucupis implicitum, misertus est avis, quamvis sibi inimicæ, abrosisque dente vinculis, *evolandi viam fecit.*

2. Milvus tanti immemor beneficii, ubi se solutum vidit; murem nil tale suspicantem corripiens, unguibus & rostro laceravit.

3. *MOR.* Fabula indicat, malignos viros hujusmodi gratias suis benefactoribus solere rependere.

208. *De Cochlea, petente à* Jove, *ut suam domum secum ferre posset.*

1. CUm *Jupiter* ab exordio mundi singulis animalibus munera, quæ petiissent, elargiretur, cochlea ab eo petiit, ut domum suam posset circumferre.

2. Interrogata à *Jove*, quare tale ab eo munus expeteret; quod illi grave & molestum futurum erat.

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cùm mihi libuerit, malum vicinum non posse vitare.

4. *MOR.* Fabula indicat, *malorum vicinitatem omni incommodo fugiendum.*

209. Of the Hedge hog, that thrust the Viper her Host, out of doors.

1. *THe Hedge hog foreseeing that winter came on, fairly intreated the Viper, that she would grant him room in her hole, against the extremity of the cold.*

2. *Which when she had done, the Hedge-hog* tumbling himself hither and thither, pricked the Viper with the sharpnesse of his pricks, *and* made her smart grievously.

3. *She* seeing her selfe to be ill dealt withall, *forasmuch as she* entertained the Hedge-hog on guest-wise, *intreated him by fair means, that he would go out, seeing* the place was too narrow for them both.

4. *To whom the Hedge-hog said*, Let him go forth that cannot abide here.

5. *Wherefore the Viper* perceiving there was no room for him there, departed *thence* out of his lodging.

6. MOR. *This fable sheweth, that* they are not to be admitted into our fellowship, that are able to thrust us out.

210 Of the Husband man, and the Poet.

1. A *Husband-man came to a Poet, whose land he plowed; and when he found him alone amongst his books, he asked him, how he could live so alone.*

2. *To whom he said, I have but begun to be alone, since thou camest hither.*

3. MOR. *This fable sheweth, that learned men, that are* continually thronged with a company of good schollars, *are then alone, when they are amongst* illiterate fellowes.

211. Of the Woolf that was clad with a Sheep's skin, which worried the Flock.

1. A *Woolf being* cloathed in a sheep's skin, *put himselfe amongst a flock of sheep, and killed every day one of them; which when the shepheard had taken notice of, he hanged him in a very high tree.*

2. *And when the other shepheards asked him, why he had hanged a sheep, he said,*

3. *The skin is indeed a sheep's skin, as you see; but the works were a woolve's works.*

4. MOR.

209. *De Herinaceo, Viperam hospitem ejiciente.*

1. Herinaceus hyemem adventare præsentiens, blandè viperam rogavit, ut in propriâ illius cavernâ adversus vim frigoris locum sibi concederet.

2. Quod cùm illa feciſſet, herinaceus *huc atque illuc se pervolvens, ſpinarum acumine viperam pungebat, & vehementi dolore torquebat.*

3. Ille *malè ſecum actum videns*, quando *herinaceum ſuſcepit hoſpitio*, blandis eum verbis, ut exiret, orabat; quandoquidem *locus duobus eſſet nimis anguſtus.*

4. Cui Herinaceus, *Exeat*, inquit, *qui hic manere non poteſt.*

5. Quare Vipera, *ſentiens ſibi locum ibi non eſſe*, illinc *ceſſit hoſpitio.*

6. *MOR.* Fabula indicat, eos *in conſortia non admittendos, qui nos poſſunt ejicere.*

210. *De Agricolâ quodam, & Poëta.*

1. Agricola quidam ad Poetam accedens, cujus agros colebat, cùm eum inter libros ſolum offendiſſet, interrogavit eum, quo pacto ità ſolus vivere poſſet.

2. Cui ille, Solus, inquit, tantùm eſſe cœpi, poſtquam te huc contuliſti.

3. *MOR.* Hæc indicat fabula, eruditos viros, qui *doctiſſimorum virorum turbâ continuè ſtipantur*, tunc ſolos eſſe, cùm inter *illiteratos homines* fuerint.

210. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. Lupus, *ovis pelle indutus*, ovium ſe immiſcuit gregi, quotidieque aliquam ex eis occidebat; quod cùm paſtor animadvertiſſet, illum in altiſſimâ arbore ſuſpendit.

2. Interrogantibus autem cæteris paſtoribus, cur ovem ſuſpendiſſet, aiebat;

3. Pellis quidem, ut videtis, eſt ovis; opera autem erant lupi.

4. *MOR.*

4. MOR. *This fable sheweth, that men are not to be judged by their habit, but by their works; because* many do wooly's works under sheeps cloath's.

212. Of the Father, that in vain perswaded his son to vertue.

1. A *Father perswaded his son at large, as one that was* given to vice, *that leaving that vitious course, he* would attend upon vertue, *which would bring him commendation and credit.*

2. *To whom the son said, Father, you perswade me in vain to do these things.*

3. *For I have heard many preachers, (as folks say) who perswaded to a vertuous course better than you, and yet I never followed their admonitions.*

4. MOR. *This fable sheweth, that* men of a wicked disposition, will forsake vice at no bodies perswasion.

213. Of the Dog that killed his Master's Sheep, who hanged him for it.

1. A *Shepheard had* committed his sheep to his dog to keep, *feeding him with very good meat.*

2. *But he oftimes killed one sheep or other.*

3. *Which when the shepheard had minded, he took his dog, and* would needs kill him.

4. *To whom the dog said, Why do you desire to kill me? I am one of your household: rather kill the woolf, which continually laies wait about your sheep-fold.*

5. *Nay, quoth the shepheard,* I think thou deserveſt death more than the woolf.

6. *For he doth openly professe himselfe my enemy; but thou continually lesseneſt my flock, under a shew of friendship.*

7. MOR. *This fable sheweth, that they are far more to be punished, who do us hurt under a shew of friendship, than they, that openly professe themselves our enemies.*

214. Of the Ram, that fought with a Bull.

1. *There was* a Ram *among* the sheep, *that had* such a strong head and horns, *that he quickly and easily overcame the other Rams.*

2. *Wherefore*

4. *MOR.* Hæc indicat fabula, homines non ex habitu, sed ex operibus judicandos, quoniam *multi sub vestimentis ovium, lupina faciunt opera.*

212. *De Patre, Filium ad virtutes frustrà hortante.*

1. PAter quidam filium, ut *vitiis deditum*, multis hortabatur verbis, ut, derelictâ vitiorum viâ, *virtutibus invigilaret*, quæ ei laudem & decus erant parituræ.

2. Cui filius, Fruſtra, inquit, pater, *ad hæc facienda* hortaris.

3. Multos enim prædicatores, ut aiunt, audivi, qui longè te meliùs ad virtutem hortabantur viam, nunquam tamen eorum admonitionibus obsecutus sum.

4. *MOR.* Hæc fabula indicat, *viros malignæ naturæ nullius hortatu à vitiis velle discedere.*

213. *De Cane, Oves Domini sui occidente, à quo suspensus est.*

1. PAstor quidam *cani oves* suas *dederat custodiendas*, optimis illum pascens cibis.

2. At ille sæpe aliquam ovem occidebat.

3. Quod cùm pastor animadvertisset, canem capiens, *eam volebat occidere.*

4. Cui canis, Quid me, inquit, perdere cupis; Sum unus ex domesticis tuis; interfice potiùs lupum, qui continuò tuo insidiatur ovili.

5. Imò, inquit Pastor, *te quàm lupum morte dignum magis puto.*

6. Ille enim palàm se meum hostem profitetur; tu verò sub amicitiæ specie quotidie meum imminuis gregem.

7. *MOR.* Hæc innuit fabula, longè magis puniendos, qui sub amicitiæ specie nos lædunt, quàm qui apertè se nostros inimicos profitentur.

214. *De Ariete, cum Tauro pugnante.*

1. ARies quidam inter *lanigeros greges* erat *tantâ cornuum & capitis firmitate*, ut cæteros arietes statim faciléque superaret.

2. Quare

2. *Wherefore when he found no Ram more, that durst withstand him, as he ran against him,* being puft up with often victories, *he was so bold as* to dare a Bull to fight with him.

3. *But* at the first push, *when he had* butted *against* the Bulls forehead, *he was beaten back with such* a cruell blow, *that being almost dead, he said these words;*

4. Fool that I am, what have I done? *why durst I provoke such a potent adversary, to whom, nature hath made me unequall?*

5. MOR. *This fable sheweth, that* we must not strive with them that are more powerfull.

215. Of the Widow, and the Green Asse.

1. A *Widow* loathing a single kinde of life, had a minde to marry; *but she durst not, being afraid of the jeering of the common sort, which use* to rail upon them that marry twice.

2. *But her* gossip *shewed her, how the peoples words were to be sleighted, by this trick.*

3. *For she gave order, that a white Asse that the widow had, should be painted green, and be led about* through all the streets of the City.

4. *Which whilst it was done,* all folks were so taken with admiration at the first, *that not onely children, but also old people,* being moved with this unusuall matter, *accompanied the Asse, to satisfie their minde.*

4. *Afterwards, when this kinde of beast was every day led through the City, they gave over wondring.*

6. *In like manner, quoth her gossip to the widow, it will befall you.*

7. *For if you take a husband, you will be the peoples talk for some few daies, but afterwards* this talk will be husht.

8. MOR. *This fable sheweth, that there is nothing so much worthy admiration, which,* in continuance of time, *doth not cease to be a wonder.*

219. Of the Eagle, that snatch'd away the Conies young ones.

1. A *N Eagle having made her nest in a very high tree, had snatch'd away* a Conies young ones, *which fed not far from thence, for prey for her own young; whom the Cony intreated with fair words*

2. Quare cùm nullum amplìs arietem inveniret, qui occurrenti sibi auderet obsistere, *crebris elatus victoriis, taurum ausus est ad certamen provocare,*

3. Sed *primo congressu,* cùm in *taurinam frontem arietâsset,* tam atroci *ictu* reperculsus est, ut ferè moriens hæc diceret;

4. *Stultus ego, quid egi?* cur tam potentem adversarium ausus sum lacessere, cui me imparem creavit natura?

5. *MOR.* Fabula indicat, *cum potentioribus non esse certandum?*

215. *De Viduâ, & Asino viridi.*

1. VIdua quædam *cælibatum exosa, nubere cupiebat*; sed non audebat, verita vulgi irrisiones, qui *maledictis* eas solent *incessere,* quæ *ad secundas transeunt nuptias.*

2. Sed *commater* ejus, quàm contemnendæ essent populi voces, hac arte monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depingi, & *per omnes urbis vicos* circumduci.

4. Quod dum fieret, *tanta admiratio ab initio omnes invaserat,* ut non solùm pueri, verùm etiam senes *hac re insolitâ moti,* asinum animi gratiâ comitarentur.

5. Deindè cum hujusmodi animal quotidiè per urbem duceretur, desierunt admirari.

6. Itidem, inquit ad viduam commater, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde *hic sermo conticesceret.*

8. *MOR.* Hæc fabula indicat, nullam rem esse tantâ dignam admiratione, quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilâ, filios cuniculi rapiente.*

1. AQuila in altissimâ arbore nidulata *catulos cuniculi,* qui non longè illinc pascebantur, in escam pullorum suorum rapuerat; quam cuniculus blandis orabat verbis, ut suos sibi

filios

words, that she would vouchsafe to give her her young ones again.

2. But she supposing her to be a feeble and terrestriall creature, and unable to do her any hurt, made no scruple to pull them in pieces with her tallons, in the sight of their dam, and to lay them before her young to be eaten.

3. Then the Cony, being vex'd at the death of her young ones, did not suffer this wrong to go unpunished.

4. For she dig'd up the tree, that bare the nest, by the roots, which, falling down with a small blast of winde, threw the Eagle's young ones, that were yet unfledg'd, and unable to flie, down upon the ground, which being eaten up by the wild beasts, afforded the Cony great ease of her sorrow.

5. MOR. This fable sheweth, that no man trusting to his own greatnesse, ought to despise those that are weaker, seeing the weaker sometimes revenge the wrongs of them that are stronger.

217. Of the Pyke, a River-fish, that desired to be King of the Sea.

1. There was a Pyke in a river, that exceeded all the fish of the river in fairnesse, greatnesse, and strength.

2. Whereupon they all admired him, and gave him the greatest honour that could be, as if he were a King.

3. Wherefore being grown proud, he began to desire greater command.

4. Having therefore left the River, in which he had reigned many years, he went into the Sea, to challenge the command thereof to himselfe.

5. But meeting with a Dolphine of a wonderfull greatnesse, which bare all the sway in it, he was so pursued by him, that as he fled away, he had much ado to get into the mouth of the River, from whence he durst not any more go forth.

6. MOR. This fable admonisheth us, that being content with our own things, we should not desire those, that are far greater than our strength.

218 Of the Sheep, that railed upon the Shepheard.

1. A Sheep railed upon a shepheard, because he, being not content with the milk, which he milkt from her for his own use, and the use of his children, did moreover bare her of her fleece.

2. Then

filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & *ad sibi nocendum impotens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis suis epulandos opponere, *non dubitavit.*

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minimè impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitùs effodit*; quæ levi impulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres* in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo præbuerunt.

5. *MOR.* Hæc indicat fabula, neminem *potentiâ suâ fretum*, imbecilliores debere despicere, cùm aliquando infirmiores potentiorum injurias ulciscantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. LUpus piscis erat in amne quodam, qui pulchritudine, magnitudine, ac robore cæteros ejusdem fluminis pisces excedebat.

2. Unde cuncti eum admirabantur, & tanquam regem, *præcipuo prosequebantur honore.*

3. Quare *in superbiam elatus*, majorem principatum cæpit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingressus est mare, ut ejus regnum sibi vindicaret.

5. Sed offendens Delphinum miræ magnitudinis, qui in illo regnabat, ità ab illo infectatus est, ut aufugiens *vix amnis ostium ingrederetur*; unde amplius non ausus est exire.

6. *MOR.* Hæc fabula nos admonet ut rebus nostris contenti, ea non appetamus, quæ nostris viribus sunt longè majora.

218. *De Ove, Pastori conviciante.*

1. OVis *conviciabatur pastori*, quòd non contentus lacte, quod in usum suum filiorumque ab eâ mulgebat, insuper illam *vellere denudaret.*

2. *Then the shepheard being angry*, drayled her young one to death.

3. *Canst thou, quoth the sheep, do any worse thing to me?*

4. *I can kill thee, quoth the shepheard, and throw thy carkaise to be eaten by woolvs and dogs.*

5. *Then the sheep was silent, fearing yet greater mischiefs.*

6. MOR. *This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able* to bring greater punishments upon them, *both when they are alive, and when they are dead.*

219. Of the Wagoner, and the Wagon-wheel that whined.

1. THE *Wagoner asked the Wagon, why that wheel which was the worse whined, seeing the others did not so.*

2. *To whom the Wagon said*, Sick folks are alwaies wont to be peevish, and full of complaints.

3. MOR. *This fable sheweth, that* miseries are wont alwaies to make men complain.

220. Of the Man, that would trie his Friends.

1. A *Man that was very rich and liberall, had* a great abundance of friends, *whom he often invited to supper, unto which they came very willingly.*

2. *Now being desirous to try, whether they would be faithfull unto him in toyle and dangers, he called them all together, saying, that* there were enemies risen up against him, *whom he was resolved to go kill.*

3. *Wherefore they should* take up armes, *and go with him, that they might revenge the wrongs that were offered him.*

4. *Then they all, saving two, began to excuse themselves.*

5. *Wherefore he shook off all the rest, and reckoned those two onely as his friends, whom he ever after* loved entirely.

6. MOR. *This fable sheweth, that* adversity is the best triall of friendship.

2. Tunc pastor iratus, *filium ejus trahebat ad mortem.*

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit pastor, occidam, & lupis canibusque projiciam devorandam.

5. Siluit ovis, majora adhuc mala formidans.

6. *MOR.* Hæc fabula indicat, non debere homines in Deum excandescere, si divitias & filios ipsis permittat auferri; cùm etiam *majora* & viventibus & mortuis possit *inferre supplicia.*

219. *De Aurigâ, & Rotâ currûs stridente.*

1. Auriga interrogabat currum, quare rota, quæ erat deterior, strideret; cùm cæteræ idem non facerent.

2. Cui currus; *Ægroti*, inquit, *semper morosi, & queruli esse consueverunt.*

3. *MOR.* Hæc fabula indicat, *mala solere homines ad querimoniam semper impellere.*

220. *De Viro, amicos experire volente.*

1. Vir quidam, dives admodum & liberalis, *magnam habebat amicorum copiam*, quos ad cœnam sæpissimè invitabat, ad quam libentissimè accedebant.

2. Volens autem experiri, an in laboribus & periculis sibi fideles essent, omnes pariter convocavit, dicens *obortos sibi inimicos*, ad quos perdendos ire statuerat.

3. Quare *correptis armis* secum irent, ut illatas sibi ulciscerentur injurias.

4. Tum omnes, præter duos, sese excusare cæperunt.

5. Cæteris igitur repudiatis, illos tantùm duos in amicorum numero habuit, quos deinde *singulari amore prosecutus est.*

6. *MOR.* Hæc fabula indicat, *adversam fortunam amicitiæ experimentum esse quàm optimum.*

221. Of the Fox, that commended Hare's-flesh to the Dogs.

1. *When a fox was made to run for it by a dog, and was just ready to be catch'd, and knew that he could finde no other way to escape, he said, O dog, why dost thou desire to kill me, whose flesh can do thee no service.*

2. *Catch that Hare rather, (for there was a hare not far off) whose flesh, folks say, is very sweet.*

3. *The dog therefore being counselled by the fox, letting the fox alone,* ran after the Hare, *which nevertheless he could not catch, by reason of her* incredible swiftnesse.

4. *A few daies after, the hare meeting the fox, blamed him very much, (for she had heard his words) because he had discovered her to the dog.*

5. *To whom the fox made answer, Why dost thou blame me, Hare, seeing I commended thee so much? what wouldest thou say, if I should have discommended thee?*

6. MOR *This fable sheweth, that* many men under a shew of commendation, do plot destruction to others.

222. Of the Hare that begged craftinesse, and of the Fox that begged speed, of *Jupiter.*

1. *The hare and the fox begged of* Jupiter, *the one, that he would add speed to his craftinesse; the other, that he would add craftinesse to her swiftnesse.*

2. *To whom* Jupiter *made this answer, We have freely bestowed gifts upon every severall living creature, out of our most bountifull bosome, from the beginning of the world.*

3. *But,* to have given all to one, had been a wrong to others.

4. MOR. *This fable sheweth, that God hath bestowed his gifts upon every one with such* an eeven hand, *that* every one ought to be content with his own share.

221. *De Vulpe, carnem Leporis Cani laudante.*

1. VUlpes cùm fugaretur à cane, & jamjam esset capienda, nec ullam aliam evadendi viam invenire se posse cognoscceret: Quid me, inquit, ô canis, perdere cupis, cujus caro *tibi usui esse non potest*?

2. Cape potiùs leporem illum (non procul enim lepus aberat) cujus carnem suavissimam mortales esse commemorant.

3. Canis igitur moti consilio vulpis, omissâ vulpe, *leporem insecutus est*, quem tamen ob *incredibilem* ejus *velocitatem* capere non potuit.

4. Paucis pòst diebus lepus conveniens vulpem, vehementer eam accusabat (verba enim ejus audîerat) quòd se cani demonstrâsset.

5. Cui vulpes; Quid me accusas, lepus, quum tantopere te laudavi? Quid diceres, si te vituperassem?

6. *MOR.* Hæc fabula indicat, *multos mortales sub laudationis specie aliis perniciem machinari.*

222. *De Lepore calliditatem, & Vulpe celeritatem à Jove petentibus.*

1. LEpus & vulpes à *Jove petebant*, hæc ut calliditati suæ pedum celeritatem; ille, ut velocitati suæ calliditatem adjungeret.

2. Quibus *Jupiter* ità respondit; ab origine mundi è sinu nostro liberalissimo singulis animantibus sua munera sumus elargiti.

3. *Uni* autem *omnia dedisse, aliorum fuisset injuria,*

4. *MOR.* Hæc indicat fabula, Deum singulis sua munera ità esse *æquali lance* largitum, ut *quisque esse debeat suâ sorte* contentus.

223. Of the Horse, that was unhandsome, but swift; and of the others that mocked him.

1. *Many horses were brought to the Circensian race, all very* finely trapped, *but one, which the others mocked as unhandsome, and unfit for such a race, and they thought he would never win.*

2. *But when the time to run came, and they all* set out from the lists, *at the sound of a trumpet, which was given, then it appeared at the last, how much he, that was jeered a little before, exceeded the rest in swiftnesse.*

3. *For, having left all the others a great way behinde him,* he bare the bell away.

4. MOR. *This fable signifieth, that men are to be judged, not by their habit, but by their vertue.*

224. Of the Country-fellow, that was suffered to come to a Lawyer, by the bleating of a Kid.

1. *Country-man* being in a great suit, *came to a Lawyer, that he might get out of it,* having him for his Counsell.

2. *But he being* hindred with other businesse, bad one tell him, that he could not now be at leasure for him; *wherefore he should* go away, and come again another time.

3. *The Country-man, who relyed very much upon him, as* an old and trusty friend, *comming often again, was never let in.*

4. *At the last, he carried a sucking and fat Kid with him, and stood* before the *Lawyers* door, *and* pinching the Kid, made it bleat.

5. *The Porter, who,* according to his Masters order, *used quickly to let in those that brought presents, when he heard the Kid's bleating, opened the gate presently, and bad the man come in.*

6. *Then the Country man turning him to the Kid, said, I thank thee, good Kid, that hast made me such easie entrance.*

7. MOR. *This fable sheweth,* that no things are so hard and difficult, but presents can make them open.

225. Of

223. *De Equo inculto, sed veloci; & cæteris eum irridentibus.*

1. Equi complures ad Circenses ludos fuerant adducti, pulcherrimis *phaleris ornati*, præter unum quem cæteri inculcum, & ad hujusmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ signo cuncti *carceribus exiluêre*, tum demum innotuit, quantò hic paulò ante irrisus, cæteros velocitate superaret.

3. Omnibus enim aliis post se longo intervallo relictis, *palmam assecutus est.*

4. *MOR.* Fabula significat, non ex habitu, sed ex virtute, homines judicandos.

224. *De Rustico, per vocem hœdi, ad jurisconsultum admisso.*

1. Rusticus quidam, *gravi lite implicitus*, ad quendam jurisconsultum accesserat, ut *eò patrono* sese explicaret.

2. At ille *aliis negotiis impeditus, renuntiari jubet, se non posse nunc illi vacare*: quare *abiret, aliàs rediturus.*

3. Rusticus, qui huic, ut *veteri fidóque amico* plurimùm fidebat, sæpiùs rediens, nunquam admissus est.

4. Tandem hœdum adhuc lactantem & pinguem secum deferens, *ante ædes* jurisperiti stabat, & *hœdum vellicans, illum balare cogebat.*

5. Janitor, qui *ex præcepto heri*, dona portantes admittere solebat, auditâ hœdi voce, januam illicò aperiens hominem introire jubet.

6. Tunc rusticus, ad hœdum conversus; Gratias, inquit, ago, hœdule mi, qui tam *faciles mihi has effecisti fores.*

7. *MOR.* Fabula indicat, *nullas res tam duras difficilesque esse, quas munera* non *aperiunt.*

225. Of an old Man, that stoned a young fellow down, that stole his Apples.

1. *AN old man* intreated *a young fellow, that stole his apples,* in fair tearms, *that he would come down out of the tree, and that he would not carry away his goods.*

2. *But when he* talked to no purpose, *because the young fellow scorned his age and his words, he said, I hear, that there is some vertue not onely in words, but also in herbs.*

3. *He began therefore to pull grasse, and to throw it at him.*

4. *Which when the young fellow saw,* he laughed exceedingly, *and thought the old man doated, who thought, he could beat him down out of the tree with grasse.*

5. *Then the old man desiring to try all waies, said, Seeing the power of words and of herbs can do no good, against him that steeleth my goods,* I will try what I can do with stones, *in which also, they say, there is some vertue.*

6. *And throwing the stones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.*

7. MOR. *This fable sheweth, that a wise man must first try every thing, before he* make use of arms to help himselfe withall.

226. Of the Nightingale, that promised the Hawk a song for her life.

1. *A Nightingale being caught by an hungry Hawk, when she perceived she should presently be eaten up by him, intreated him fairly, that he would let her go,* promising that she would make him a huge requitall, for such a great courtesie.

2. *And when the Hawk asked her, what requitall she could make him; she said,* I will please thy ears with sweet songs.

3. *But* I, *quoth the Hawk,* had rather thou shouldest please my belly.

4. *For I can live without thy songs, but not without meat.*

5. MOR. *This fable implieth, that* profitable things are to be preferred, before those that are pleasant.

225. *De sene juvenem, poma sibi surripientem, saxis dejicente.*

1. SEnex quidam juvenem sibi poma surripientem *blandis orabat verbis*, ut ex arbore descenderet, nec res suas vellet auferre.

2. Sed cùm *incassum verba funderet*, juvene ejus ætatem ac verba contemnente, Non in verbis tantùm, inquit, verùm etiam in herbis audio esse virtutem.

3. Herbas igitur vellere, & in illum jácere cæpit.

4. Quod juvenis conspicatus, *in vehementem risum effusus est*, & senem delirare arbitrabatur, qui crederet eum ex arbore herbis posse depellere.

5. Tunc senex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adversus raptorem mearum rerum nullæ sunt, *lapidibus agam*, in quibus quoque dicunt esse virtutem.

6. Lapidesque quibus gremium impleverat, in juvenem jaciens, illum descendere & abire coëgit.

7. *MOR.* Hæc fabula indicat, omnia priùs sapienti tentanda, quàm *ad armorum confugiatur auxilium.*

226. *De Luscinià, cantum accipitri pro vitâ pollicente.*

1. LUscinià ab accipitre famelico comprehensâ, cùm modò se ab eo devorandum esse intelligeret, blandè eum rogabat ut se dimitteret, *pollicita pro tanto beneficio ingentem mercedem sese relaturam.*

2. Cùm autem accipiter eam interrogaret, quid gratiæ sibi referre posset? *Aures*, inquit, *tuas mellifluis cantibus demulcebo.*

3. At ego, inquit accipiter, *malo mihi ventrem demulceas.*

4. Sine tuis enim cantibus vivere; sine cibo, non possum.

5. *MOR.* Hæc fabula innuit, *utilia jucundis anteponenda.*

227. Of the Lion, that choſe the Hog for his companion.

1. *When the Lion was* minded to get him ſome companions, *and many living creatures wiſhed* to bear him company, *and* beg'd hard for it; *ſcorning all the reſt, he would onely make an aſſociation with the Hog.*

2. *And being asked a reaſon, he anſwered, Becauſe this living creature is ſo faithfull, that he will never leave his friends and allies,* although in never ſo great danger,

3. MOR. *This fable ſheweth, that their friendſhip is to be deſired, that do not* ſhrink back from affording reliefe, *in time of adverſity.*

228. Of the Gnat, that begg'd meat and lodging of a Bee.

1. *A Gnat in winter time,* when ſhe thought ſhe ſhould be like to die for hunger and cold, *went to* the hives of bees, *and* begged meat and lodging *of them.*

2. *Which if ſhe could but get of them, ſhe promiſed, that ſhe would* teach *their children* muſick.

3. *Then ſaid a Bee to her, But I had rather my children ſhould learn my trade, which can* ſhield them from the danger of hunger and cold.

4. MOR. *This fable admoniſheth us,* to bring up our children in thoſe trades, that are able to ſhield them from poverty.

229. Of an Aſſe that was the Trumpetter, and a Hare that was the Letter-Poſt.

1. *The Lion*, the King of beaſts, *being to fight againſt the Birds,* ſet his forces in aray.

2. *And being asked by the bear, what the Aſſes idleneſſe, or the Hares fearfulneſſe,* (*whom he ſaw to be there amongſt other ſouldiers*) could avail him towards the victory, *he anſwered*;

3. *The Aſſe will call on my ſouldiers to fight, with the ſound of the trumpet; and the Hare will* ſerve for a letter poſt, *becauſe of his ſwiftneſſe of her feet.*

4. MOR. *This fable ſignifieth, that* no body is ſo contemptible, but may do us good in ſome thing or other.

230. Of

227. *De Leone, Porcum sibi socium eligente.*

1. LEo cùm *socios adsciscere sibi* vellet, multaque animalia *sese illi adjungere* optarent, idque *precibus & votis exposcerent.*

2. Cæteris spretis, cùm porco solùm societatem voluit inire.

3. Rogatus autem causam, respondit, quia hoc animal adeò fidum est, ut amicos & socios suos in nullo *quantumvis magno discrimine* unquam relinquat.

4. *MOR.* Hæc fabula docet eorum amicitiam appetendam, qui adversitatis tempore *à præstando auxilio non referunt pedem.*

228. *De Culice, cibum & hospitium ab Ape petente.*

1. CUlex hyberno tempore, *cùm fame, & frigore se periturum conjiceret,* ad *apum* accessit *alvearia,* ab eis *cibum & hospitium petens.*

2. Quæ si ab eis fuisset consecutus, promittebat filios earum se *artem musicam edocturum.*

3. Tunc quædam apis, At ego malo artem meam liberi mei discant, quæ eos *à famis & frigoris periculo eximere* poterit.

4. *MOR.* Fabula nos admonet, ut *liberos nostros his artibus erudiamus, quæ eos ab inopiâ valent vindicare.*

229. *De Asino tubicine, & Lepore Tabellario.*

1. LEo, *rex quadrupedum,* adversus volucres pugnaturus, *suorum acies instruebat.*

2. Interrogatus autem ab urso, quid ei asini inertia, aut leporis timiditas *ad victoriam conferre* possent, quos ibi inter cæteros milites adesse cernebat, respondit;

3. Asinus tubæ suæ clangore milites ad pugnam concitabit; Lepus verò, ob pedum celeritatem, *tabellarii fungetur officio.*

4. *MOR.* Fabula significat, *neminem adeò contemptibilem, qui aliquâ re nobis prodesse non possit.*

230. *De*

230. Of the Hawks that fell out among themselves, which the Pigeons made friends.

1. THe *Hawks being at odds one with another, fought every day*; and being busied with their own quarrells, *they did not trouble other birds.*

2. *The Pigeons being sorry for their hap, made them friends, by sending Ambassadours.*

3. *But they, as soon as they were made friends amongst themselves, did not forbear to vex and kill the other weaker birds, and especially the Pigeons.*

4. *Then said the Pigeons amongst themselves, How much better for us was the Hawks falling out, than their agreement.*

5. MOR *This fable teacheth us, that* the factions *of bad* citizens *amongst themselves, are rather to be cherished than extinguished,* that thay may let honest men live quietly, *whilst* they fall to drawing of swords amongst themselves.

231. Of the Governour, that was condemned of mony unjustly taken.

1. A *Governour, that had* robbed the treasurie, *that he had charge of, was* condemned of extortion.

2. *And when with much ado he restored what was taken away, one of that Province said;*

3. *This Governour of ours* doth as women do, *which when they conceive children are very well pleased, but when they bring them forth* are extreamly pained.

4. MOR. *This fable implieth, that* we must not steal other mens goods, *lest, when we are forced to part with them,* we be much grieved.

232. Of the old Man, that would put off Death.

1. A *Old man intreated death, which came to take him away, that he would* forbear a little, *till he had* made his Will, *and had* provided other things needfull for such a journey.

2. *To whom death saith, Why hast thou not hitherto provided, being so often warned by me?*

3. *And when he said, he never saw him before, he said, When I took away every day not onely thy equalls, whereof none almost now remain,*

230. *De Accipitribus inter se inimicis, quos Columbæ composuêre.*

1. ACcipitres invicem inimici quotidiè decertabant, *suisq; odiis occupati*, alias aves minimè infestabant.

2. Columbæ, illorum vicem dolentes, eos missis legatis composuêre.

2. Sed illi ubi inter se amici effecti sunt, cæteras aves imbecilliores, & maximè columbas, vexare & occidere non desinebant.

4. Tum secum columbæ; Quàm utilior accipitrum discordia, quàm concordia, nobis erat.

5. *MOR.* Hæc admonet fabula, malorum inter se *odia civium* alenda potiùs quàm extinguenda; ut, dum *inter se digladiantur*, *viros bonos quietè vivere permittant.*

231. *De Prætore repetundarum damnato.*

1. PRætor, qui *pecuniam* cui præfuerat, *expilaverat*, *repetundarum damnatus fuerat.*

2. Cumque ægrè ablata restitueret, dicebat quidam è provincialibus.

3. Hic noster prætor *mulieres imitatur*, quæ fœtus accipientes mirâ voluptate afficiuntur; cùm autem eos emittunt, *incredibili dolore torquentur.*

4. *MOR.* Fabula innuit, *aliena non esse surripienda*, nè illa deponere coacti, *mœrore conficiamur.*

232. *De Sene, mortem differre volente.*

1. SEnex quidam mortem, quæ eum è vitâ raptura advenerat, rogabat ut *paululùm differret*, dum *testamentum conderet*, & cætera *ad* tantum *iter necessaria præpararet.*

2. Cui mors; Cur non, inquit, hactenus præparâsti, toties à me monitus?

3. Et cùm ille eam nunquam à se visam antea diceret; Cùm, inquit, non æquales tuos modò, quorum nulli ferè jam

restant,

remain, but also young folks, children and infants, did I not put thee in minde of thy mortality.

4. *When thou perceivedst thy* eyes to grow dim, *thy* hearing to be lesse, *and thy other* senses day by day to fail, and thy body to wax unweildy, *did not I tell thee, that I was nigh? and* dost thou say, thou hadst no warning?

5. *Wherefore* thou must put me off no longer.

6. MOR. *This fable sheweth, that* we ought so to live, as if we saw death to be alwaies by us.

233. Of the Man, that spake to his bag of Mony.

1. A *Covetous man, who was ready to die, and* like to leave a great heap of gold-Nobles, that was ill gotten, behinde him, *asked his* bag of mony, *which he had bidden to be brought him, now that he was dying,* Whom *it was likely* to make merry?

2. *To whom the bag said, Thine heirs, that shall* spend *the* mony, *that thou hast gotten with so much toil, upon* whores and feastings, *and the devills, that shall keep thy soul prisoner in eternall torments.*

3. MOR. *This fable sheweth, that it is a very fond thing to* bestow pains about such matters, *as may be like to afford others joy, and our selves torment.*

The end of the first Book.

Æsop's

restant, verùm etiam juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ?

4. Cùm *oculos hebescere, auditum minui*, cæteroſque *sensus indies deficere*, *corpus ingravescere* sentiebas; nonne tibi me propinquam esse dicebam? & *te admonitum negas?*

5. Quare *ulterius differendum non est.*

6. *MOR.* Hæc fabula indicat, *ità vivendum, quasi mortem semper adesse cernamus.*

233. *De Viro, sacculum nummorum alloquente.*

1. VIr quidam avarus, qui, *ingentem aureorum acervum male partum relicturus*, moriebatur, interrogabat *sacculum nummorum*, quem' morienti sibi jusserat afferri, Quibus *voluptatem esset allaturus?*

2. Cui sacculus, Hæredibus, inquit, qui *nummos* à te tanto sudore quæsitos, *in scortis & conviviis profundent*; & dæmonibus, qui animum tuum æternis suppliciis mancipabunt.

3. *MOR.* Hæc fabula indicat, stultissimum esse *in eis laborare*; quæ aliis gaudium, nobis autem sint allatura tormenta.

Finis Libri primi.

Æsopi

remain, but also young folks, children and infants, did I not put thee in minde of thy mortality.

4. *When thou perceivedst thy* eyes to grow dim, *thy* hearing to be lesse, *and thy other* senses day by day to fail, and thy body to wax unweildy, *did not I tell thee, that I was nigh? and* dost thou say, thou hadst no warning?

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The end of the first Book.

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4. Cùm *oculos hebescere, auditum minui*, cæteroſque *ſenſus indies deficere*, *corpus ingraveſcere* ſentiebas ; nonne tibi me propinquam eſſe dicebam? & *te admonitum negas ?*

5. Quare *ulterius differendum non eſt.*

6. *MOR.* Hæc fabula indicat, *ità vivendum, quaſi mortem ſemper adeſſe cernamus.*

233. *De Viro, ſacculum nummorum alloquente.*

1. VIr quidam avarus, qui, *ingentem aureorum acervum malè partum relicturus*, moriebatur, interrogabat *ſacculum nummorum*, quem morienti ſibi juſſerat afferri, Quibus *voluptatem eſſet allaturus ?*

2. Cui ſacculus, Hæredibus, inquit, qui *nummos* à te tanto ſudore quæſitos, *in ſcortis & conviviis profundent*; & dæmonibus, qui animum tuum æternis ſuppliciis mancipabunt.

3. *MOR.* Hæc fabula indicat, ſtultiſſimum eſſe *in eis laborare*; quæ aliis gaudium, nobis autem ſint allatura tormenta.

Finis Libri primi.

Æſopi

ÆSOP'S FABLES
English and Latine.

The Second Book.

1. Of the Fox, and the hee Goat.

1. A *Fox and an hee goat beeing thirſty, went down into a well; in which, after they had drunk, the fox ſaith to the hee-goat, looking about him how to get forth,* Have a good heart, *goat, for,* I have deviſed a way how we may both get back.

2. *For thou ſhalt* rear thy ſelfe ſtreight up, holding thy fore-feet againſt the wall, *and lean thy horns forward,* holding down thy chin to thy breaſt; *and I, skipping over thy back and thy horns, and getting out of the well, will pull thee out thence afterwards.*

3. *Whoſe advice the hee goat relying upon, and* being ready to do as he bad him, *the fox skip't out of the well, and then danced about* the well-ſide *for joy, and was very merry, taking no care at all for the hee-goat.*

4. *But when he was blamed by the hee goat as* a covenant-breaker, *he anſwered; In good truth, goat,* if thou hadſt as much underſtanding in thy minde, as thou haſt hairs on thy chin, *thou wouldeſt not have gone down into the well, before thou hadſt* thought of a way how to get out again.

5. MOR. *This fable implieth, that* a wiſe man ought to conſider the end, before he come to undertake a buſineſſe.

2. Of the Fox, and the Lion.

1. A *Fox having never ſeen a Lion before, when once he* met him *on the way* before he was aware, *was* ſo affrighted at the ſight of him, that he had like to have died.

2. *Which*

ÆSOPI FABULÆ Anglo-Latinæ.

Liber Secundus.

1. De Vulpe, & Capro.

1. Vulpes & caper sitibundi in quendam puteum descenderunt; in quo cùm perbibissent, circumspicienti reditum capro vulpes ait; *Bono animo esto*, caper; *excogitavi* namque *quo pacto uterque reduces simus.*

2. *Si*quidem tu *eriges tè rectum, prioribus pedibus ad parietem admotis*, cornuaque *adducto ad pectus mento* reclinabis, & ego per terga cornuaque tua transiliens, & extra puteum evadens, te istinc postea educam.

3. Cujus consilio fidem habenti capro, atque, *ut ille jubebat, obtemperanti*, ipsa à puteo prosiliit, ac deinde præ gaudio *in margine putei* gestiebat, exultabatque, nihil de hirco curæ habens.

4. Cæterùm cùm ab hireo ut *fædifraga* incusaretur, respondit; Enimverò, hirce, *si tantum tibi esset sensûs in mente, quantum est setarum in mento*, non priùs in puteum descendisses, quàm *de reditu exploratum habuisses.*

5. *MOR.* Hæc fabula innuit, *virum prudentem debere finem explorare, antequam ad rem peragendam veniat.*

2. De Vulpe, & Leone.

1. Vulpes nullum antea leonem conspicata, cùm illi aliquando *ex improviso obviâsset*, ità *conspectum ejus expavit*, ut *parùm abfuerit quin extingueretur.*

2. *Which when it fortuned a second time afterwards, he was affrighted indeed at the sight of the Lion, but not so as before.*

3. *But when a third time he saw the same Lion in the City, he was not onely not affrighted, but also went boldly to him,* and talked and discourſed with him.

4. MOR. *This fable implieth, that* custome and acquaintance causeth, that thoſe things ſeem neither terrible nor dreadfull, which are moſt to be feared and dreaded.

3. Of the Cocks, and the Partridge.

1. *ONe having cocks at home, bought a Partridge, and* put her amongſt the cocks, *to be kept and fatted; and the cocks,* every one for his own particular, *peckt her and beat her away.*

2. *Now the Partridge was grieved in her ſelf, thinking, that* the cocks did ſuch things to her, *becauſe her kinde was quite differing from theirs.*

3. *But when he ſaw them ſhortly after* fighting amongſt themſelves, and ſtriking one another, *being eaſed of his griefe and ſorrow, he ſaid;*

4. *Verily,* I will not be troubled any more hereafter, *ſo long as I ſee them* bickering at it, *even* amongſt themſelves.

5. MOR. *This fable implieth, that a diſcreet man ought patiently to bear the affronts offered him, by thoſe* of another Country, *whom he ſeeth not to forbear to wrong, even thoſe of their own home.*

4. Of the Fox, and the Head that he found.

1. *A Fox going once into a Muſitian's houſe, as he gazed upon all the* inſtruments of Muſick, *and all the furniture of the houſe, he found* a Woolf's head, skilfully and workman-like made of marble; *which when he had taken up in his hand, he ſaid; O head, that waſt made with a great deal of wit, having no wit at all.*

2. MOR. *This fable belongeth to them, that have* gallantry of body, *but no* activeneſſe of minde.

5. Of the Collier, and the Fuller.

1. *A Collier* that dwelt in an hired houſe, *invited a fuller, that* was come thither hard by, that he would dwell with him in the ſame houſe.

2. *T*

2. Quod cùm iterum postea accidisset, ad conspectum quidem leonis exterrita est, sed non ità ut priùs.

3. Tertiò autem cùm leonem eundem in civitate esset intuita, non modò non exterrita, sed etiam confidenter adiens, *cùm eo collocuta esi & confabulata.*

4. *MOR.* Hæc fabula innuit, quòd *consuetudo, & conversatio facit, ut quæ maximè horribilia & formidanda sunt, neque horrida, neque formidolosa videantur.*

3. *De Gallis, & Perdice.*

1. GAllos quidam domi suæ cùm haberet, mercatus est perdicem, eamque alendam, & *in societatem gallorum dedit* unà cum illis saginandam; eamque galli *pro se quisque* mordebant, abigebantque.

2. Perdix autem apud se afflictabatur, existimans, ideo *talia inferri sibi à gallis*, quod suum ab illorum genere alienum esset.

3. Ubi verò non multò post aspexit illos *inter se pugnantes, mutuòque percutientes*, recreata à mœrore & tristitiâ, inquit.

4. Equidem *post hæc non afflictabor amplius*, videns eos etiam *inter se dimicantes.*

5. *MOR.* Hæc fabula innuit virum prudentem debere æquo animo ferre contumelias ab *alienigenis* illatas, quos videt nè à domesticorum quidem injuriâ abstinere.

4. *De Vulpe, & Capite quodam reperto.*

1. VUlpes aliquando in domum citharædi ingressa, dum omnia *instrumenta musica*, omnem supellectilem scrutaretur, reperit *è marmore caput lupinum scienter, fabrèque factum*; quod cùm in manum sumpsisset, inquit, ô caput cum magno sensu tactum, nullum sensum obtinens!

2. *MOR.* Hæc fabula ad eos spectat, qui *corporis dignitatem* habent, *animi industriam* non habent.

5. *De Carbonario, & Fullone.*

1. CArbonarius *conductâ in domo habitans*, fullonem invitavit, qui *eò loci proximè venisset*, ut *iisdem in ædibus unà habitaret.*

2. *To whom the Fuller anſwered, O friend,* it will not be convenient for me to do ſo; *for I am afraid, leſt that whatſoever I whiten, thou ſhouldeſt* ſmut it all with thy colliarly grime.

3. MOR. *This fable implieth, that* we muſt keep no company with lewd perſons.

6. Of the bragging Fellow.

1. A *Man that had* a while travelled abroad, *after he was come home again*, in a bragging manner told *both many other things that he had* gallantly atchieved *in other countries, and that the moſt of all, that he had* outleap'd them all *at* Rhodes; *and ſaid, that the Rhodians that had been by, would bear him witneſſe of the ſame.*.

2. *To whom, one of them that ſtood by made anſwer; and ſaid, O Sir, if that be true which you ſay, what need have you of witneſſes?*

3. Look you where a Rhodian is; ſee, here is a leap for you.

4. MOR. *This fable ſheweth, that* where there is reall teſtimony, there needs no words.

7. Of the Man, that tempted *Apollo*.

1. A Roguiſh fellow *went to* Delphos *to tempt* Apollo, having a ſparrow under his cloak, which he held in his fiſt; *and comming to the trevet, he asked him, ſaying; Is that alive or dead, which I have in my right hand? being ready to pull out the ſparrow alive, if* Apollo *had anſwered, that it was dead; and again, being ready to pull it out dead, in caſe he had anſwered, that it was alive.*

2. *For he would have killed it preſently,* in a private manner, *under his cloak, before he pulled it out.*

3. *But the god underſtanding the* knaviſh craftineſſe *of the fellow, ſaid; O thou that commeſt to ask me,* do whether thou hadſt rather, *(for,* it is in thy power to choſe whether thou wilt*) and bring out that which thou haſte in thy hand, whether it be alive or dead.*

4. MOR. *This fable implieth, that* nothing can lie hid from, or deceive the knowledge of God.

8. Of

2. Cui fullo, O homo, *non est istud factum conducibile*: vereor enim nè quicquid ipse candefacerem, id omne tu *carbonariâ aspergine fuscares*.

3. *MOR.* Hæc fabula innuit, *nullum cùm flagitiosis habendum esse commercium.*

6. *De Viro jactabundo.*

1. VIr quidam *aliquamdiu peregrinatus*, cùm iterum domum reversus fuisset, cùm multa alia in diversis regionibus à se *viriliter gesta jactabundus prædicabat*, tum verò id maximè, quòd Rhodi *omnes in certamine saliendi superâsset*; ejusdem rei Rhodios, qui affuerant, testes esse.

2. Ad quem unus assistentium respondens, inquit, O homo, si verum istud est quòd loqueris, quid tibi opus est testibus?

3. *Ecce Rhodium, ecce hic certamen saliendi.*

4. *MOR.* Hæc indicat fabula, quòd *ubi vera testimonia adsunt, nihil opus est verbis.*

7. *De Viro*, Apollinem *tentante.*

1. VIr quidam *facinorosus* Delphos se contulit, *Apollinem* tentaturus, *habensque passerculum sub pallio, quem pugno tenebat*, & accedens ad tripodas interrogabat eum, dicens, Quod habeo in dextrâ, vivitnè, an mortuum est? prolaturus passerculum vivum, si ille mortuum respondisset; rursus prolaturus mortuum, si vivum respondisset.

2. Occidisset enim statim sub pallio *clam*, priusquam proferret,

3. At deus *subdolam calliditatem* hominis intelligens, dixit; O consultor, *utrum mavis facere, (penes te namque arbitrium est) facito*, & sive vivum sive mortuum, quod in manibus habes, præferto.

4. *MOR.* Hæc fabula innuit, *mentem divinam nihil neque latere, neque fallere.*

8. Of the Fisherman, and the Sprat.

1. A *Fisherman having* cast his nets into the sea, *drew out* a little sprat, *which thus intreated the fisherman*;

2. *Do not take me* at the present, *being so small and little*; let me go *and grow, that afterwards thou maist enjoy me, being thus grown to the full, to thy greater profit.*

3. *To whom the fisherman said*, I should be mad indeed, *if I should* omit the gain which I have in my hand, *though it be but little, in hope of a future good thing*, although it be very great.

4. MOR. *This fable implieth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both present and certain, though it be but small.*

9. Of the Horse, and the Asse.

1. A *Man had a horse and an Asse.*

2. As they travelled on the way, *the asse said to the horse*, If thou wouldest have me well, ease me of some of my burden.

3. Whilst the horse minded not his words, *the* asse sunk under his burden, *and died.*

4. *Then the owner of the beasts laieth upon the horse all the fardles which the Asse carried, and also* the hide, *which he had* flead from off the dead asse.

5. With *which* burden, *the horse being* over-born, *and groaning, said with a loud voice*:

6. *Wo is me, the unhappiest of all the beasts in the world! what a misfortune hath befallen me, poor horse!*

7. *For, refusing a part, I now carry all the load, and his skin withall to boot.*

8. MOR. *This fable implieth, that* the greater ought to partake in their labours with the lesse, that both may be safe.

10. Of the Man, and the Satyre.

1. A *Man had* contracted amity *with a Satyre, who*, as they sat together to eat, (there being a great storm and cold) *the man* put his hands to his mouth, and warmed them with his breath.

2. *Which the Satyre seeing, asked him, why he did it.*

3. *He saith*, I warm my cold hands with the warmth of my mouth.

4. *And*

8. *De Piscatore, & Smaride.*

1. PIscator quidam, *demissis in mare retibus*, extulit *Smaridem pusilli corporis*, quæ sic piscatorem obsecrabat.

2. Noli me *in præsentia* capere tam pusillam & minutam; *sine abire*, & crescere, ut postea sic adultâ commodo majore potiaris.

3. Cui piscator inquit; *Ego* verò *amens sim*, si *lucrum quod inter manus habeo*, licet exiguum, prætermittam, spe futuri boni, *quantumlibet magni*.

4. *MOR.* Hæc fabula innuit, stolidum esse, qui propter spem majoris, rem & præsentem & certam (licèt parvam) non amplectitur.

9. *De Equo, & Asino.*

1. VIr quidam habebat equum & asinum.

2. *In itinere* autem *faciendo*, inquit asinus equo; *Si me salvum vis, leva me parte oneris mei.*

3. *Equo illius verbis non obsequente*, asinus *sub onere cadens* moritur.

4. Tunc dominus jumentorum, omnes quas portabat asinus sarcinas, simulque *corium, quod à mortuo exuerat*, equo imponit.

5. Quo *onere depressus* equus & gemens, cum clamore inquit;

6. Væ mihi jumentorum infeliciſſimo! quid mihi misero mali evenit?

7. Nam recusans partem, nunc totum onus [illegible], insuper & illius corium.

8. *MOR.* Hæc fabula innuit, *Majores debere in laboribus participes esse minoribus, ut utrique sint incolumes.*

10. *De Viro, & Satyro.*

1. VIr quidam cum Satyro *amicitiam inierat*, qui *cùm edendi gratia sederent, exorta cœli tempestate ac frigore*, vir *manus ad os admovens anhelitu refocillabat.*

2. Quod intuens Satyrus, interrogabat, quamobrem id faceret.

3. Ille inquit, *Calore oris algentes manus refocillo.*

4. *And a little after,* some warm broth *being brought, when the man* again held his hand with the pottage to his mouth, *and* cooled the heat of the meat with blowing upon it, *the Satyre asked him wherefore he did it.*

5. *And when the man answered him, that I may cool my meat:* But I, *quoth the Satyre,* will use no familiarity with thee hereafter, *who dost* draw both hot and cold out of one mouth. *Fare thee well.*

6. MOR. *This fable implieth, that* his friendship is to be avoided, whose life is double, and speech not single.

11. Of the Fox, and the Libard.

1. THe *Fox and the Libard* wrangled about their fairnesse; *and as the Libard* highly commended his own changable coloured skin, *when the Fox could not* more set out her own, *she said:*

2. *But, how much more gay am I, which have not a body, but a* minde of changeable colours.

3. MOR, *This fable implieth, that* the beauty of the mind exceeds the beauty of the body.

12. Of the Cat, that was turned into a Woman.

1. A Handsome young man took delight in a cat.

2. *He besought* Venus, *that she would turn her into a woman.*

3. *The goddesse pitying the young man's desire, turned the beast into a* pretty girle.

4. *With whose beauty, the young man being inflamed, brings her home with him.*

5. *Who, as they sat together in the chamber,* Venus *having a mind to try, whether she had altered her manners as well as her body,* sent in a mouse into the middle of the room.

6. *But she, forgetting both the company that were there, and* the bride-chamber, *rose out of the chamber, and followed the mouse, being desirous to eat her.*

7. *Then the goddesse being angry, restored her again into her own condition.*

8. MOR.

4. Paulóque pòst *calidiori edulio* allato, cùm vir iterum *ad os manum cum edulio admovens calorem cibi aspiratione refrigeraret*, interrogat Satyrus, quamobrem id faceret.

5. Respondente autem viro, Ut edulium refrigerem: Atqui ego, inquit Satyrus, *tecum posthac amicitiam non exercebo, qui ex uno ore & calidum promis & frigidum.* Vale.

6. *MOR.* Hæc innuit fabula, *devitandam ejus amicitiam esse, cujus anceps vita est, & non simplex sermo.*

11. *De Vulpe, & Pardo.*

1. Vulpes & Pardus *de pulchritudine altercabantur*; & pardo *suam pellem versicolorem extollente*, vulpes cùm *suam præponere* non posset, inquit;

2. At quantò ego speciosior, quæ non corpus, sed *animum versicolorem* sortita sum!

3. *MOR.* Hæc fabula innuit, *pulchritudinem animi antecellere pulchritudinem corporis.*

12. *De Fele, in fœminam mutatâ.*

1. Felis *quædam delicium formosi erat cujusdam adolescentis.*

2. Hanc ille, ut in fœminam mutaret, *Venerem* deprecatus est.

3. Dea, miserta cupiditatis adolescentuli, convertit bestiam in *speciosam puellam.*

4. Cujus formâ inardescens adolescentulus, adducit illam secum domum.

5. Quibus considentibus in cubiculo, *Venus* volens periculum facere, nunquid illa, cum corpore, mutâsset & mores, *murem immisit in medium.*

6. At illa, & eorum qui aderant, & *cubiculi nuptialis* immemor, è cubiculo surgens, murem insequebatur, illum comedere cupiens.

7. Tunc dea indignata, eam iterum in suam restituit naturam.

8. *MOR.*

8. MOR. *This fable sheweth, that wicked men, though they may alter their condition and state, yet they do not alter their manners.*

13. Of the Husbandman, and his Dogs.

1. A *Husbandman being* taken tardy *in the field* with winter weather, when his victualls failed, *first killed all his sheep, and ate their flesh, and presently after his goats; and last of all he was maintained with his* draught oxen, *being killed.*

2. *Which when the dogs had observed, they spake amongst themselves, saying, But let us* run away *from hence.*

3. *For if our master hath not spared his* draught-oxen, *surely he will not spare us.*

4. MOR. *This fable sheweth, that they are to be shunned and avoided, that* do not hold off their hand, *even* from those of their neer acquaintance.

14. Of the Husbandman, that taught his Sons.

1. A *Husbandman seeing his sons every day* brabling, *and that they could not be made friends, gave order, that* a handfull of rods *should be brought him.*

2. *Now his sons were there sitting,*

3. *Which rods, when they were brought, he* tied them all together into one bundle, *and bad every one of his sons take the bundle and to break it.*

4. *But when they were not able to break them, he loosed the bundle afterwards, and gave the rods,* to every one one, *to be broken; and* made this inference to them *when they brake them quickly and easily.*

5. *Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall* continue *thus* all in a minde.

6. *But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.*

7. MOR. *This fable sheweth, that* mens affairs *do indifferently either* thrive *by concord, or* fail *by discord.*

8. *MOR.* Hæc indicat fabula, sceleſtos homines, etſi conditionem ſtatumque mutent, tamen mores nequaquam mutare.

13. *De Agricola, & Canibus.*

1. AGricola quidam *hyberno ſydere* in agro *deprehenſus*, *deficientibus cibariis*, primùm interfectis ſingulis ovibus, illarum carnibus veſcebatur, mox & caprarum; poſtremò *operariis bobus* interemptis alebatur.

2. Quod canes quum animadvertiſſent, inter ſe collocuti ſunt, dicentes, At nos hinc *faciamus fugam.*

3. Si enim *operariis bobus* dominus noſter non pepercit, nec nobis quidem parcet.

4. *MOR.* Hæc indicat fabula, fugiendos eos eſſe cavendoſq; qui *à familiaribus* quoque *manus non abſtinent.*

14. *De Agricolâ, filios docente.*

1. AGricola filios ſuos videns quotidiè *litigantes*, neque in gratiam inter ſe reduci potuiſſe, juſſit *faſciculum virgarum* ſibi afferri.

2. Aderant autem filii ibi ſedentes.

3. Quæ cùm allatæ eſſent, *colligavit omnes in unum faſciculum*, juſſitque ſingulos filiorum faſciculum capere, atq; confringere.

4. Illis autem confringere non valentibus, ſolvens poſteà faſciculum tradit *ſingulas ſingulis* eis frangendas; atque *illis* ſtatim facileque frangentibus, *intulit*;

5. Ità & vos filii mei, ſi *unanimes invicem perſtiteritis*, inexpugnabiles vos hoſtibus, & invictos præbebitis.

6. Sin minùs; ipſa veſtra æmulatio atquè ſeditio opportunam vos prædam inimicis faciet.

7. *MOR.* Hæc fabula innuit, æque res humanas *facere* vel concordiâ *incrementum*, vel diſcordiâ *jacturam.*

15. Of the Woman, and the Hen.

1. A *Widow woman had a Hen, that* laid her every day an egg.

2. *Now the woman hoping, that she would lay her two eggs for one, if she should give her more meat*, brought her up plentifully.

3. *But the hen being made fatter, could* not *lay* so much as one egge.

4. MOR. *This fable sheweth, that men* growing lither through riot and abundance, *are* hindred from their pupoſes.

16. Of the Man, whom the Dog had bitten.

1. ONe *that was bitten by a dog*, went about to every body, *begging cure; and he met with one, who, when he knew the quality of the disease, said:*

2. *If thou indeed, friend, wouldest recover, take* a cruſt of bread, *steept in the blood of the wound, and give it to the dog that bit thee, to eat.*

3. *To whom he said again, Truly, if I should do so, I should deserve to be worried by all the dogs in this town.*

4. MOR. *This fable sheweth, that wicked men are then most heartened on to do mischiefe, when they receive the greatest courteſes.*

17. Of the two friends, and the Bear.

1. A *Bear met two friends, as they travelled on the high-way together; one of whom being affrighted,* climed up into a tree, and kept cloſe: *but the other, when he conceived, that he was* an unfit match for the Bear, *and that if he should fight, he was likely to be overcome, threw himself down on his face, and* made as though he were dead.

2. *Now the Bear comming to him, smelt at his ears, and the hinder part of his head, whilst he that lay all along,* held his breath *continually; so the Bear thinking that he was dead, went his way.*

For they say, that a Bear doth not exerciſe his ſavageneſſe upon dead bodies.

4. *By*

15. *De Muliere, & Gallinâ.*

1. Mulier quædam vidua habebat Gallinam, *quotidiè singula ova parturientem.*

2. Sperans mulier autem pro singulis bina ova parituram, si plus tribuisset escarum, *opiparè educabat.*

3. Gallina verò pinguior affecta, *nè unum quidem ovum* parturire poterat.

4. *MOR.* Hæc fabula indicat, quòd *homines propter luxum & copiam rerum marcescentes, ab instituto retardantur.*

16. *De Homine, quem Canis momorderat.*

1. ADmorsus à cane quidam, *circuibat singulos*, corrogans curationem, nactusque est quendam, qui, cognitâ mali qualitate, inquit:

2. Si tu quidem, ô homo, convalescere vis, sume *crustulum panis* madefactum in sanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquit, Ego mehercule si istuc fecero, dignus sim, qui ab omnibus hujus urbis canibus præmordear.

4. *MOR.* Hæc fabula indicat, improbos homines, quum maxima beneficia *acceperint*, tum maximè ad malefacta animari.

17. *De duobus Amicis, & Urso.*

1. DUobus amicis, unà iter facientibus, fit ursus obviam; quorum unus perterritus *in arborem scandens latuit*; alter verò quum se *imparem urso* fore, &, si pugnare vellet, superatum iri intelligeret, procidens *simulabat se mortuum*.

2. Ursus autem adveniens, aures & occipitium olfaciebat; illo, qui stratus jacebat, usquequaque *continente respirationem*; ità mortuum esse credens ursus, abiit.

3. Aiunt enim ursum, *non sævire in cadavera.*

4. Mox

4. *By and by the other man, that had lien close among the green boughes of a tree, came down, and asked his friend, what the beast had* said to him in his ear.

5. *To whom his friend said, He advised me, that I should not* travell *hereafter with such friends.*

6. MOR. *This fable implieth, that those friends are to be avoided, who* shrink back from helping one in a time of danger.

18. Of the young fellowes, and the Cook.

1. TWo *young fellowes* had bought *meat of a cook* betwixt them.

2. *But when the cook* minded some businesse in the house, *and* applied himselfe about it, *the one of the young men* put *a piece of meat* into the other's hand.

3. *As soon as the cook turned himselfe, and ask'd for* the piece of flesh which was missing; *he that had taken away the flesh, swore, that he had it not; and he that had it, swore, that he took it not away.*

4. *To whom the Cook said*, when he perceived the knavery of the young men, *Though* the thiefe be unknown to me, *yet will he not be unknown to that God, by whom ye have sworn.*

5. MOR. *This fable implieth, that if we conceal any thing from men, we can by no means conceal it from God, who alone looketh upon all things, and seeth all things.*

19. Of the Reed, and the Olive-tree.

1. THe *Reed and the Olive-tree* disputed about their constancy, *strength, and firmnesse.*

2. *The Olive-tree indeed* taunted *the reed, because it was weak, and* bending with every winde.

3. *But the Reed held its peace, waiting* not very long.

4. *For, when a great winde came, the Reed was tossed, and bent backwards: but the Olive-tree, when it would needs* strive against the violence of the winds, *was broken.*

5. MOR. *This fable implieth*, that they that give way to them that are stronger than themselves for a time, are better than they that do not give way.

4. Mox alter, qui inter frondes arboris latuerat, descendens, interrogat amicum, quidnam *ad aurem* ursus *cum illo* esset *locutus*.

5. Cui amicus inquit; Admonuit me, nè posthac cum hujusmodi amicis *iter faciam*.

6. *MOR.* Hæc fabula innuit, devitandos eos amicos, qui periculoso in tempore *ab auxilio præstando revocant pedem*.

18. *De Adolescentibus, & Coquo.*

1. Duo adolescentes opsonium à coquo *mercati communiter* erant.

2. Cæterùm quum coquus quibusdam *negotiis domesticis intenderet, vacaretque*, alter adolescentum partem opsonii *in alterius manum immisit*.

3. Convertente se coquo, & *partem carnis, quæ aberat*, requirente; qui carnem sustulerat, jurabat se non habere; qui verò habebat, jurabat se non abstulisse.

4. Quibus coquus, *intellectâ adolescentum astutiâ*, inquit; Et si *me latet fur*, tamen eum, quem jurâstis, Deum non latebit.

5. *MOR.* Hæc fabula innuit, quod si quid homines celamus, Deum nequaquam celare poterimus, qui solus omnia prospicit, & omnia videt.

19. *De Arundine, & Olea.*

1. *Disceptabant* arundo & olea *de constantiâ*, de fortitudine, & de firmitate.

2. Olea quidem *probra* arundini *ingerebat*, ut fragili, & *ad omnem ventum vacillanti*.

3. Arundo autem obticebat, *non longum tempus* expectans.

4. Nam cùm ventus vehemens ingruisset, arundo agitabatur, reflectebaturque; olea verò, quum *violentiâ ventorum reluctari* vellet, confracta est.

5. *MOR.* Hæc fabula innuit, eos *qui fortioribus ad tempus cedunt, potiores esse iis qui non cedunt*.

20. Of the Trumpeter.

1. THere was a Trumpeter, that gave the alarum in the time of battle.

2. He being taken by the enemies, cryed out to them that stood about him.

3. Do not kill me, men, that am harmlesse and innocent.

4. For I never killed any man.

5. For I have nothing else, but this trumpet.

6. To whom they answered again with an out crie:

7. Thou shalt be killed the rather for this, because when thou thy selfe canst not fight, thou canst set others on to fight.

8. MOR. This fable implieth, that they offend more than others, who perswade evill and wicked Princes to do unjustly.

21. Of the Fowler, and the Viper.

1. A Fowler having taken his birding nets, went a fowling, and when he saw a stock dove sitting in the top of a tree, he moved his reeds, set artificially, with his nets, closely towards the bird, hoping he should be able to catch her.

2. Which as he did, gazing up on high, he trod upon a viper that lay there, which being vexed with the smart, bit the man.

3. But he now ready to faint, said, Alas poor man I! who whilst I would catch another, being my selfe catch't by another, am undone.

4. MOR. This fable implieth, that deceitfull men hide their treacherous tricks, and yet do often suffer the same from others.

22. Of the Beaver, that geldeth himself.

1. THe Beaver is said to continue in the water more than other four-footed beasts, and that his stones are very good indeed in physick.

2. When he seeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himselfe bites off his cods, and throwing them towards them that pursue him, by this means escapes safe.

3. MOR. This fable sheweth, that wise men ought by his example, to have no regard of their means, so they may obtain safety.

23. Of

20. *De Tubicine.*

1. ERat tubicen quidam, qui in militiâ *signum caneret.*

2. Is, *interceptus ab hostibus*, ad eos qui circumsistebat, proclamabat;

3. Nolite me, O viri, *innocuum insontemque* occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi vicissim cum clamore respondérunt.

7. Tu verò hoc ipso magis trucidaberis, quòd, cùm ipse dimicare nequeas, *cæteros* potes *ad certamen impellere.*

8. *MOR.* Hæc fabula innuit, quòd præter cæteros peccant, qui malis & improbis principibus persuadent ad iniquè agendum.

21. *De Aucupe, & Vipera.*

1. AUceps quidam, sumptis *aucupatoriis retibus*, ad venandum processit, visoque palumbo in cacumine arboris sedente, *compositas artificiosè* arundines cum retibus, ad avem *clanculùm* admovebat; sperans illam se venari posse.

2. Quod cùm egit, *in altum intuens*, jacentem viperam pedibus pressit; quæ exasperata dolore hominem momordit.

3. At ille jam deficiens, Me miserum, inquit, qui dum alterum venari volo, ipse ab altero captus pereo.

4. *MOR.* Hæc fabula innuit, fraudulentos homines *insidias suas occultare*; sæpe tamen *ab aliis idem sustinere.*

22. *De Castore*, virilia sibi amputante.

1. CAstor *præter cæteros quadrupedes* in aquâ durare dicitur, ejusque genitalia *ad artem medicam* sanè *utilia* esse.

2. Ubi videt indagantibus hominibus se captum iri (non enim ignorat quamobrem indagetur) ipse *sibi genitalia præscindit*, atque in sequentes projiciens, hoc modo incolumis evadit.

3. *MOR.* Hæc fabula indicat, hujus exemplo prudentes debere, *pro adipiscendâ salute, nullam rationem habere fortunarum.*

23. Of the Tunie, and the Dolphine.

1. A *Tunie, as he fled from a Dolphine, that* pursued him with full speed, *and was just ready to be taken,* wound himselfe fast in a narrow creek.

2. *The Dolphine also with his very force, was dash'd upon another like it.*

3. *At which the Tunie looking back, and seeing him gaspin, said;*

4. Now my death doth not grieve me, *whilst I see him that was the cause of my death, dying with me.*

5. MOR. *This fable sheweth, that men* bear their miseries patiently, *when they see them miserable, that were the causers of their miseries.*

24. Of the Dog, and the Butcher.

1. A *Dog leaping into a Butchers shop, whilst the Butcher was busied about something, having snatched up a beast's heart, ran away.*

2. *Towards which the Butcher turned, and looking after him as he ran, said:*

3. *O dog,* I shall watch you, where ever you shall be.

4. *For thou hast not stoln away my heart, but* hast put heart into me.

5. MOR. *This fable teacheth, that* losse it alwaies a lesson to men.

25. Of the Fortune-teller.

1. A *Fortune-teller sat in the market, and talked.*

2. *To whom one brought newes, that* his house doors were broken open, *and that all the goods that were in the house, were taken away.*

3. *At which tidings, the fortune teller sighing, and* running in speed, went home.

4. *Whom one seeing running, said to him, O thou that promisedst, that thou wouldest foretell other mens businesse, surely thou thy selfe didst not foretell thine own.*

5. MOR. *This fable pertaineth to those, who not well ordering their own affairs, endeavour to foresee and consult for other mens which do not belong unto them.*

26. O

23. *De Thynno, & Delphino.*

1. THynnus quum Delphinum *insequentem præcipiti cursu* fugeret, & jam jam capiendus esset, *in anfractum quendam se intorsit.*

2. Delphinus quoque ad alterum similem impetu ipso allisus est.

3. Ad quem Thynnus respiciens, eumque exspirantem videns, inquit:

4. *Jam mihi mors non est molesta*, videnti eum, qui mihi causa mortis est, mecum morientem.

5. *MOR.* Hæc fabula indicat, *æquo animo ferre homines calamitates*, cùm eos, propter quos in calamitate sunt, calamitosos aspiciant.

24. *De Cane, & Lanio.*

1. CAnis quidam insiliens macellum, lanio in aliquâ re occupato, arrepto *pecoris corde* fugiebat.

2. Ad quem lanius conversus fugientem aspiciens, inquit:

3. O canis, *ubicunque fueris, te observabo.*

4. Non enim mihi cor fustulisti, sed *cor dedisti.*

5. *MOR.* Hæc fabula indicat, *jacturam semper esse hominibus doctrinam.*

25. *De Vaticinatore quodam.*

1. VAticinator quidam in foro sedens, sermocinabatur.

2. Cui quidam denunciat *fores domûs* ejus *effractas esse*, omniaque direpta, quæ in domo fuissent.

3. Ad quem nuncium vaticinator gemens *properansque cursu, se domum recipiebat.*

4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinaturum promittis, certè tua ipse non divinâsti.

5. *MOR.* Hæc fabula ad eos spectat, qui res suas non rectè administrantes, alienis quæ nihil ad eos pertinent, providere, & consulere conantur.

26. Of the Sick-man, and the Doctor.

1. A *Sick man* being asked *by a Doctor*, how he did, *answered, That* he was fallen into an extraordinary sweat.

2. *To whom the Doctor said, That is good.*

3. *Again, another day being asked how he did, he answered, I have been a long time troubled, being* taken with a chilnesse.

4. *And that is good too, quoth the Doctor.*

5. *A third time, when the same Doctor asked him, he said,* I am much weakened with a scouring of my body.

6. *That is good too, quoth the Doctor.*

7. *Afterwards, when an acquaintance asked him, How do you?*

8. *He answered, O friend, I am well again and again, but I am dying.*

9. MOR. *This fable sheweth, that* flatterers are to be blamed.

27. Of the Asse, and the Woolf.

1. A*N asse having trod upon* a splinter of wood, *halted, and when he saw a woolf, he said:*

2. *Look, woolf,* I am ready to die for pain, *being like to become either thy prey, or the vulture's, or the ravens.*

3. I earnestly request of thee onely one piece of service.

4. Pull this splinter *first* out of my foot, *that I may at the least die without torment.*

5. *Then the woolf* taking hold of the splinter with his foreteeth, *pulled it out.*

6. *But the asse having forgot the pain,* hit his iron-shod-heels against the woolv's face; *and after he had broken his forehead, his nose, and his teeth, he ran away: whilst the woolf blamed himself, and said,* That he was rightly served, *because he that had learned to be a butcher of beasts, would now become their chirurgion.*

7. MOR. *This fable sheweth, that they that* forsake their own trades, and betake themselves to others not fitting for them, *are* liable to scorn *and danger.*

26. *De Ægroto, & Medico.*

1. AEgrotus quidam à medico *interrogatus, quonam modo se habuisset, Præter modum* respondit *in sudorem se fuisse resolutum.*

2. Cui medicus, Istud, inquit, bonum est.

3. Altero autem die iterum interrogatus, quonam modo haberet; respondit, *Algoribus correptus*, diu vexatus sum.

4. Et id quoque, medicus inquit, bonum est.

5. Tertiò, quum ab eodem medico interrogaretur; respondit, *Profluvio corporis debilitatus sum.*

6. Istud etiam, medicus inquit, bonum est.

7. Posteà autem à familiari quodam interrogatus, quomodo habes?

8. O amice, respondit, etiam atque etiam benè habeo, sed morior.

9. *MOR.* Hæc fabula indicat, *arguendos assentatores.*

27. *De Asino, & Lupo.*

1. ASinus calcato *ligni aculeo* claudicabat, conspectoque lupo ait:

2. O lupe, en *præ cruciatu morior*, futurus esca aut tua, aut vulturum aut corvorum.

3. *Unum modò abs te munus flagito.*

4. *Educ* priùs *de pede aculeum*, ut moriar saltem sine cruciatu.

5. Tunc lupus *summis dentibus aculeum mordicus deprendens*, eduxit.

6. Asinus verò doloris oblitus, *ferratos calces in faciem lupi impegit*; fractisque illius fronte, naribus & dentibus, aufugit: lupo seipsum accusante, ac *merito sibi id evenisse dicente*, quod qui didicerat esse lanius jumentorum, nunc illorum volebat esse Chirurgus.

7. Hæc indicat fabula, quòd qui *sua artificia deserunt, transferentes se ad alia ipsis non apta*, & *in derisum veniunt*, & in discrimen.

28. Of the Fowler, and the Black-bird.

1. A *Fowler had* spread nets for birds, *which a black-bird* seeing a good way off, *she* asked the man, what he did.

2. *He answered, that he was* building a City; *and he* went away further off, and hid himself.

3. *Now the black-bird* trusting his words, *and comming to the bait laid by his nets, was caught.*

4. *And as the fowler ran to her, she said, O friend, if you build such a City as this, you will not finde many inhabitants in it.*

5. MOR. *This fable implieth, that the private and publick weal is most of all destroyed* on that fashion, *when the Rulers* use cruelty.

29. Of the Traveller, and the Bag that was found.

1. A *Traveller having* gone a long journey, *vowed, that if he found any thing, he would offer the halfe of it to* Jupiter.

2. *And afterwards, when he had found* a bag full of Dates and Almonds upon the Road, *he ate all the Dates and the Almonds.*

3. *But he offered the Date kernells, and the Almond-shells* and husks *at an altar, saying:*

4. *Thou hast,* Jupiter, *what I vowed to thee; for I offer thee* the insides and the outsides *of that which I have found.*

5. MOR. *This fable implieth, that a covetous person,* for greedinesse of mony, *will* endeavour to couzen even the gods.

30. Of the Boy, and his Mother.

1. A *Boy having stollen his school-fellowes* horn-book *at the school, brought it to his mother; by whom, he being not punished,* plaied the thief more every day than other.

2. *And* in processe of time, *he began to steal bigger things.*

3. *At the last,* he was found out by the Magistrate, and led to execution.

4. *But when his Mother followed him, and cried out, he intreated* the guard, *that they would let him* speak to her in her ear a little.

5. *Who, when they gave him leave; and* his Mother, that made haste, laid her ear to her sons mouth, he bit a piece out of his mother's ear.

6. *When*

28. De Aucupe, & Merulâ.

1. Aucceps *tetenderat volucribus retia*; quod *eminus intuente* merulâ, *percontabatur hominem, quid negotii ageret.*

2. Ille respondit, se *condere urbem, abiitque longius, & se abdidit.*

3. Merula verò *illius verbis fidem habens*, & accedens ad escam juxta retia appositam, capta est.

4. Accurrente aucupe, inquit, O homo, si tu quidem talem urbem condis, haud multos invenies incolas.

5. *MOR.* Hæc fabula innuit, eo maximè *modo* rem privatam & publicam destrui, cùm præsides *sævitatem exercent.*

29. De Viatore, & Perâ inventâ.

1. Viator *longum ingressus iter*, si quid invenisset, ejus dimidium *Jovi* se oblaturum vovit.

2. Inventâ autem postea *in itinere perâ palmularum amygdalarumque plenâ*, comedit omnes palmas amygdalasque.

3. Sed harum nucleos, illarum *putamina & cortices*, ad aram quandam obtulit, inquiens;

4. Habes, *Jupiter*, quod tibi voveram: quod enim inveni, ejus *interiora & exteriora* tibi offero.

5. *MOR.* Hæc fabula innuit, avarum, *propter pecuniæ cupiditatem*, etiam *Diis moliri fallacias.*

30. De Puero, & Matre.

1. Puer quidam, in scholâ condiscipuli furatus *tabellam alphabetariam* attulit matri suæ; à quâ non castigatus *quotidiè magis furabatur.*

2. *Procedente* autem *tempore*, cœpit furari majora.

3. Tandem *à magistratu deprehensus ducebatur ad supplicium.*

4. Matre verò sequente ac vociferante, rogavit ille *satellites*, ut *paulisper cum eâ ad aurem loqui* permitterent.

5. Quibus permittentibus, & *matre festinabunda aurem ad os filii admovente*, ille *auriculam matris dentibus amorsam evulsit.*

6. *When his mother and the rest rated at him, not onely as being a thiefe, but also* ungratious towards his own mother, *he said:*

7. This woman hath been the cause of my undoing.

8. *For if she had whip'd me for the horn-book which I stole, I should not have gone on to further matters, and* be brought thus to the gallowes.

9. MOR. *This fable sheweth, that* they that are not restrained when they begin to do amisse, come to greater villanies.

31. Of a Shepheard, that turned Sea-man.

1. A *Shepheard kept his flock* on the sea-costs, *who when he saw the sea calm,* he had a great minde to make a voyage to a Mart.

2. *Having therefore* sold his sheep, *and bought some* bags of Dates, he went to sea.

3. *Now* when a great storm arose, and the ship was in danger to be sunk, *he threw all the burden of the ship into the sea, and* had much ado to escape, after he had unladed the ship.

4. A few daies after, *when one came and wondred at the calmnesse of the sea, (for it was* very calm*) he answered and said:*

5. *It would have some Dates again,* as far as I conceive, *and therefore it sheweth it selfe so still.*

6. MOR. *This fable sheweth, that* men are made wiser by losse and danger.

32. Of an old mans Son, and a Lion.

1. AN elderly man *had an onely son* of a generous spirit, *and* one that loved hounds wel; *he had seen this son* in his dream *to be killed by a lion.*

2. *Being afraid, lest hereafter perchance, the event at one time or other should follow this dream, he built* a very fine roof, *and* very pleasant, with fretted roofs and windowes

3. *And bringing his son thither,* he looked strictly to him every day.

4. *For he had painted in the house all sorts of living creatures,* for his sons delight; *amongst which he had also painted a lion.*

5. *The young man looking upon these things,* became so much the more troubled.

6. *And*

6. Cùm mater cæterique eum increparent, non modò ut furem, sed etiam ut *in parentem suam impium*, inquit:

7. *Hæc mihi, ut perderer, causa extitit.*

8. Si enim me ob tabellam alphabetariam furatam castigâsset, nequaquam ad ulteriora progressus, nunc *ad supplicium ducerer.*

9. *MOR.* Hæc fabula indicat, quòd *qui inter initia peccandi non coercentur, ad graviora flagitia evadunt.*

31. *De Pastore, artem nauticam exercente.*

1. PAstor *in loco maritimo* gregem pascebat; qui cùm videret mare tranquillum, *incessit cupido navigationem faciendi ad mercatum.*

2. Itaque *venundatis ovibus*, emptisque *palmularum farcinulis*, *navigabat.*

3. *Oborta* autem *vehementi tempestate*, & *navi mergi periclitante*, omne pondus navis in mare dejecit, *vixque evasit exonerata navi.*

4. *Paucis post diebus* veniente quodam, & tranquillitatem maris admirante, (erat enim *sanè tranquillum*) respondens, inquit:

5. Palmulas iterum vult, *quantum intelligo*; ideoque immotum se ostendit.

6. *MOR.* Hæc indicat fabula, *eruditiores effici homines, damno atque periculo.*

32. *De Filio cujusdam senis, & Leone.*

1. FIlium *senior quidam* habebat unicum *generosi animi*, & *venaticorum canum amatorem*; hunc *per quietem* viderat à Leone trucidari.

2. Territus, nè forte somnium hoc aliquando sequeretur eventus, extruxit *domum* quandam *politissimam*, & *laquearibus ac fenestris amœnissimam.*

3. Illuc inducens filium, *assiduus illi custos inhærebat.*

4. Depinxerat enim in domo, *ad delectationem filii*, omne animalium genus; in quibus & leonem.

5. Adolescens hæc inspiciens, *eò amplius molestiæ contrahebat.*

6. Quadam

6. *And standing* one *time neerer the lion, he said:*

7. *O thou* most cruell beast, I am kept in this house as in a prison, *because of a vain dream of my fathers: What shall I do to thee?*

8. *And as he said this,* he struck his hand against the wall, *having a minde* to put out the lion's eyes; *and* he hit it upon a nail *that lay hid there.*

9. Upon which blow his hand rankled, *and* the matter festered underneath, *and* a feavour came upon it, *and the young man died in a short time.*

10. *Thus the lion killed the young man, whilst* his fathers foppery did no good at all to prevent it.

11. MOR. *This fable implieth, that no body can avoid things that are like to come to passe.*

33. Of a Bald man that wore other's hair in stead of his own.

1. A *bald man that* wore a peruke *rode along, behold,* a pretty strong winde blew it from him off his head.

2. They that stood about him set up a loud laughter presently, *and* he laughing as well as they, said:

3. *What wonder is it, if the hairs which were not mine own, be gon from me?*

4. *Those also are gone, which were born with me.*

5. MOR. *This fable sheweth, that we ought not to be sorry for lost means.*

6. *For that which we receive not of nature when we are born, cannot alwaies continue with us.*

34. Of the Eagle, and the Fox.

1. A *N eagle and a fox* having made a league of amity betwixt themselves, *resolved* to dwell hard by one another, *supposing their friendship would be the more firm* by their often converse.

2. *The eagle therefore* made her nest upon a high tree, *and the fox laid her cubs neer the tree, among the bramble-bushes.*

3. One day then, *when the fox went out of her* kennell *to seek* something wherewithall to feed her cubs, *the eagle even her self* lacking meat, *flew into the covert, and snach'd away the foxe's*

cubs,

6. *Quadam* autem *vice* propriùs stans leoni, inquit:

7. O *truculentissima fera*, propter inane somnium patris mei, *in hâc domo asservor, velut in carcere*: quid tibi faciam?

8. Et hæc dicens *manum parieti incussit, oculum leoni eruere* volens; & *in clavo*, qui illic latebat, *offendebat*.

9. *Quâ ex percussione manus emarcuit, succrevitque sanies*, ac *febris subsecuta est*, brevique tempore adolescens est mortuus.

10. Ità leo adolescentem occidit, *nihil adjuvante patris sophismate*.

11. *MOR.* Hæc fabula innuit, quæ ventura sint devitare posse neminem.

33. *De Calvo crines externas gerente pro nativis.*

1. CAlvus quidam *mentitos crines gerens*, dum equo vehebatur, ecce, *sibi validior ventus illos de capite sustulit*.

2. *Risus statim magnus à circumstantibus excitabatur*, & *ille mutuo risu ad illos, inquit*:

3. Quid mirum, si crines qui non erant mei, à me recesserunt?

4. Illi quoque recesserunt, qui mecum fuerant nati.

5. *MOR.* Hæc indicat fabula, nos non debere mœrere ob amissas opes.

6. Quod enim nascentes à naturâ non accepimus, non potest nobiscum perpetuò manere.

34. *De Aquila, & Vulpe.*

1. AQuila, & vulpes, *conflatâ inter se amicitiâ*, *in proxima habitare* constituunt, firmiorem amicitiam *ex frequenti conversatione* fore putantes.

2. Igitur aquila *nidum altâ super arbore instituit*; vulpes verò arborem prope inter dumeta *catulos* collocat.

3. *Unâ* igitur *dierum*, cum vulpes *latibulum* egressa *pastum catulis quæreret*, aquila & ipsa *cibi indigæ*, in latibulum devolans, vulpis catulos arripuit, ac pullis suis

cubs, and gave them to her young ones to eat.

4. *When the fox came back again, and understood of the cruell death of her young ones, she was very sorrowfull.*

5. *And whereas she was not able to revenge her selfe of the eagle, because, being a four footed beast, she could not pursue a bird, she cursed the eagle,* (a thing which is incident to the poor and impotent) *and* wished some mischiefe or other might befall her.

6. Into so great an hatred is violated friendship turned.

7. *It befell then in those daies, that a goat was sacrificed in the country, a piece whereof the eagle snatch'd away, together with the* live coals, *and* carried it to her nest; *but,* when the wind blew somewhat high, *the* nest, *which was* made of hey, and small and dry sticks, *was burnt.*

8. *As soon as the eagle's young ones* felt the fire, because they were not *yet* able to flie, *they* fell down to the ground.

9. *The fox catch'd them up presently, and ate them in the eagle's sight.*

10. MOR. *This tale signifieth, that they which violate friendship, though they may avoid the vengeance of them whom they have hurt, yet* shall not escape the judgment of God.

35 Of the Eagle, and the Raven.

1. *AN eagle flying down from an high rock, snatcht a lamb away out of a flock of sheep; which thing, when a raven saw, being moved with emulation, she flew upon a Ram,* with a great deal of noise and croaking, *and* so fastened her clawes into the ram's fleece, *that she could not rid her self thence, no not* by the fluttering of her wings.

2. *When the shepheard saw her thus intangled, he ran to the raven and catcht her; and* after he had cut her wings, he gave her to his children to play withall.

3. *But when one asked the raven what bird she was, the raven said, Heretofore indeed,* according to mine own conceit, *I was an Eagle; but now I know verily, that I am but a Raven.*

4. MOR. *The fable signifieth, that he that* dareth to attempt any thing beyond his strength, doth onely bring this about, *that he falls too often into adversity, and* makes himself ridiculous to the common sort,

suis comestum præbuit.

4. Vulpes reveniens, cognitâ filiorum morte atroci, valdè tristata est.

5. Et cùm aquilam ulcisci non posset, quia quadrupes existens volucrem persequi nequibat, *(quod unum miseris ac impotentibus datur)* aquilam execratur, ac *mala illi imprecatur.*

6. *Tantum in odium violata vertitur amicitia.*

7. Contingit igitur illis diebus ruri caprum immolari cujus frustum unà cum *carbonibus accensis* aquila arripiens, *sustulit ad nidum*; sed *vento vehementiùs spirante, nidus*, qui *ex fœno ac materiâ exili aridaque confectus* erat incenditur.

8. Aquilæ pulli *flammam sentientes, cùm volare adhuc nequirent, humi decidunt.*

9. Vulpes confestim illos arripiens, in aquilæ conspectu devorat.

10. *MOR.* Fabula significat, quòd qui amicitiam violant, quamvis eorum quos læserint, ultionem declinent, *Dei supplicium non* tamen *effugient.*

35. *De Aquila, & Corvo.*

1. AQuila celsâ ex rupe devolans, agnum ex ovium grege arripuit; quam rem cùm corvus conspicatur, æmulatione motus, *vehementi cum strepitu ac stridore*, devolat in arietem, atq; *ungues in arietis vellus* ità *implicat*, quod inde, etiam *motu alarum*, se explicare non potest.

2. Hunc pastor cùm ità implicitum videt, accurrens corvum comprehendit, atque *alarum pennis incisis, pueris suis pro ludibrio dedit.*

3. Verùm enim cùm quispiam corvum rogaret, quænam volucris esset, corvus ait: Priùs quidem, *quoad animum*, aquila fui; nunc verò me corvum esse certè cognosco.

4. *MOR.* Fabula significat, quod qui *supra vires quippiam audet, hoc solum efficit*, quod in adversa sæpius incidit, ac *se vulgo ridiculum exhibet.*

36 Of the Eagle, and the dung-Beetle.

1. AN *eagle pursued an hare; the hare* not knowing what to do, *seeing a beetle, which the opportunity offered her, besought help of it: to whom the beetle promised safety, and its protection.*

2. *Afterwards, when the beetle saw the eagle drawing near, it intreats her, that she would not take its servant away from it by force.*

3. *But the eagle scorning the beetles littlenesse, devoured the hare* before its face.

4. *But the beetle* remembring the wrong done it, *minded where the eagle built.*

5. *Lo, the eagle layeth her egges, the beetle* being carried aloft with its wings, *flies to the eagles nest, and rowling out the egges,* threw them down to the ground.

6. *The eagle* being grieved *for the losse of her egges, flew to* Jupiter, *(for she is a bird consecrated to that god) and* desired him, that she might have a safe place granted to lay her egges in.

7. Jupiter gave her leave, *that when the time comes, she should lay her egges in his lap.*

8. *The beetle foreseeing this,* made a ball of dung, *and* flying up on high, *let it fall upon* Jupiters lap.

9. Jupiter *being desirous* to shake the ball out of his lap, *shak't out the eagles egges also with it.*

10. From that time to this, *they say, the eagle never layeth,* whilst the beetles are in beeing.

11. MOR. *This fable signifieth, that no man surely is to be despised; because* there is no body that receiveth a wrong, but may seek to revenge himselfe when time serveth.

37. Of the Nightingale, and the Hawk.

1. A *Nightingale, as she* sat on a high oak, *sung all alone,* as she used to do.

2. *So soon as a hawk that was seeking meat, espied her, he flew to her on a suddain, and snatch'd her away.*

3. *But the nightingale,* when she saw she was going to be kill'd, *intreated the hawk,* that he would let her go, *because* she was not sufficient to fill his belly; but that it would be a gallant piece of work *to turn him to the greater birds, to satisfie himself.*

4. *The*

36. *De Aquila, & Scabrone.*

1. AQuila leporem persequebatur; lepus *consilii inops*, quem tempus obtulit, scabronem videns, ab eo auxilium imploravit; cui scabro pollicitus est tutelam ac custodiam suam.

2. Deinde, cùm aquilam propinquantem scabro conspicatur; eam precatur nè suum eripiat sibi servum.

3. Aquila, scabronis parvitatem contemnens, *coram eo* leporem exedit.

4. Verùm scabro *suæ injuriæ memor*, ubi aquila nidificaret, observat.

5. Ecce, aquila ova parit; scabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humi dejicit.*

6. Aquila jacturâ ovorum *mœrore concita* evolat ad *Jovem* (est enim ales deo illi sacrata) ac *locum ad pariendum sibi tutum dari precatur.*

7. *Jupiter illi concedit*, ut, cùm tempus adest, ejus in sinu pariat ova.

8. Hoc scabro prævidens *globum è stercore confecit*, atque *sursum evolans*, in *Jovis* sinum demisit.

9. Jupiter volens *è sinu globum excutere*, ova aquilæ simul excussit.

10. *Ex tunc*, aiunt, aquilam nunquam párere, *quo tempore scabrones existunt.*

11. *MOR.* Fabula significat, quòd nullus porrò contemnendus; quoniam *nemo est, qui injuriam accipiat, quin cùm tempus datur se ulcisci quærat.*

37. *De Philomelâ, & Accipitre.*

1. PHilomela, cùm *altâ quercu sederet, more suo* sola cantabat.

2. Eam accipiter cibum quæritans cùm intueretur, repentè advolat, illamque rapit.

3. At philomela *quum se interemptum iri videt*, accipitrem precatur, ut *se missam faciat*, quoniam *ad explendum ejus ventrem ipsâ satis minimè sit*; sed pro saturitate suâ ut ad majores aves se vertat, *opus profectò fore.*

4. Eam

4. *The hawk* looking frowningly upon her, *said*, Truly I should be worse than a fool, *if I should let go the meat* which I have in my clutches, *in hopes of* a larger prey.

5. MOR. *The tale signifieth, that* they that forego that which they have in their hands, *in hope of greater matters, are* too much void of wit and reason.

38. Of the Fox, and the hee-Goat.

1. A *Fox and an hee goat being thirsty, went down into a well*; but *when after their drinking, the hee goat looked for a way out, the fox said gently to him*:

2. Have a good heart, *for I have well considered what may be for our safety.*

3. *For thou shalt* stand bolt upright, *and* hold thy fore-feet and thy horns close to the wall, *and I* climbing over thy shoulders, *and thy horns, after I shall be got out of the pit, will take thee by the hands, and draw thee hence from above.*

4. *The hee goat was* very ready to serve him.

3. *The Fox being glad of his own getting out*, played upon the goat *about the mouth of the well.*

6. *But as the hee-goat blamed him, that he had not kept covenant with him, the fox said wittily to him*:

7. *Goat*, if thou hadst had so much wit, as thy beard hath hairs, *thou wouldst not have gon down into the pit, before thou hadst* considératively *seen a way out thence.*

8. MOR. *This fable sheweth, that* men that are wise, *will first* consider the end of things, before they set themselves to do things.

39. Of the Fox and the Lion.

1. WHen *a fox, that had never seen a lion, met him by chance*, he was so affrighted, that he was even ready to die.

2. *When he saw him a second time, he was affrighted, but* not so as at the first.

3. *When he looked upon him the third time, he came neerer him, and ventured* to talk with him face to face.

4. MOR. *This fable sheweth, that* use and custome makes the most terrible things familiar.

40. Of

4. Eam accipiter *torvè conspiciens* ait; *Stultus equidem nimiùm essem*, si, quæ *manibus teneo* cibum, illum dimitto *amplioris* spe *passûs*.

5. *MOR.* Fabula significat, quòd qui *omittunt id*, *quod manu tenent*, rerum majorum spe, *consilio inopes ac ratione* nimiùm sunt.

38. *De Vulpe, & Trago.*

1. Vulpes & tragus sitientes in quendam puteum descenderunt; *verum enim*, post potum, cùm egressum conspiceret hircus, vulpes ei comiter ait;

2. *Bono sis animo*; nam quid saluti nostræ opus sit probè animadverti.

3. Etenim *rectus stabis*, ac *pedibus anterioribus*, *cornibusque muro adhærebis*; tuas ego *scapulas*, cornuaque *conscendens*, cùm egressa puteum fuero, te per manus comprehendens, hinc desuper traham.

4. *Huic* caper *promptè deservivit.*

5. Vulpes suo exultans egressu, circa os putei capro *illudebat.*

6. At dum caper illam incusat sibi pacta non servâsse, ei facetè vulpecula inquit:

7. *Si eâ*, caper, *sapientiâ præditus esses, quo pilorum ornatu istæc tua barba referta est*, non priùs in puteum descendisses, quàm egressum *penticulatè* vidisses.

8. *MOR.* Fabula significat, quòd *homines consilio præditi, rerum fines priùs inspicient, quàm dent operam rebus gerendis.*

39. *De Vulpe, & Leone.*

1. Vulpes, quæ nunquam viderat leonem, cùm illi fortè obviâsset, *adeò pertimuit, ut mortem pænè obiret.*

2. Rursum illum cùm aspexisset, pertimuit; sed *minimè ut primùm.*

3. Eum tertiò cùm intueretur, propè accedens, fuit ausa *coram disserere.*

4. *MOR.* Fabula significat, quod *rerum terribilia usus & consuetudo domestica facit.*

40 Of the Cat, and the Cock.

1. *When a cat had got a cock, and* ſought an occaſion why to eat him, *he began to accuſe him, that he was a turbulent creature, and one that would not let folks ſleep by night, for his making a noiſe.*

2. *The cock excuſed himſelf, that* he did it to pleaſure them, *foraſmuch as he* called them up to do their work.

3. *Again the cat ſaid, Thou art impious and wicked above meaſure, becauſe thou continually doeſt againſt nature; for thou neither forbeareſt thy mother, nor thy ſiſter, but through incontinency doſt carnally behave thy ſelf towards them.*

4. *The cock maintained that too, that he did it likewiſe for his dame's profit; for, by ſuch like copulation, the hens lay eggs.*

5. *Then ſaith the cat,* Though thou haſt many excuſes, *yet,* I do not mean to faſt.

6. MOR. *This fable ſignifieth, that he that is naught by nature,* when once he hath reſolved to do amiſſe, *doth not ceaſe from his naughtineſſe,* though he have no colour of excuſe.

41. Of the Fox without a tail.

1. A *Fox having his tail cut off,* to get out of a trap, *when* for ſhame he thought it a death to live, *deviſed to perſwade other foxes by a wile, that* under a pretence of a common benefit, *they ſhould every one cut off his own tail, and ſo* leſſen his diſgrace.

2. When *therefore* the foxes were all met together, *he perſwadeth them to cut off their tails; maintaining, that their tails were not onely a diſgrace to foxes, but a heavy and fooliſh burden.*

3. *One of the foxes anſwered her wittily, Ho ſiſter!* if the matter be good for your ſelfe onely, it is not fair for you to counſell others alſo unto it.

4. MOR. *This fable belongs to them, that, under a ſhew of charity,* look at their own benefit in adviſing others.

40. *De Cato, & Gallo.*

1. CAtus cùm gallum cepisset, atque *causam quæreret, quî eum comedere posset*, illum criminari cœpit, quòd esset animal turbulentum, qui noctu clamitando haud permitteret quiescere mortales.

2. Gallus se excusabat, quòd *id ageret ad eorum voluptatem*, cùm *ad opera facienda* illos *excitaret*.

3. Rursum catus ait, Impius es ac supra modum sceleſtus, qui agis continuò contra naturam, cùm nec à matre nec à sororibus te abstineas; sed per incontinentiam cum illis te commisceas.

4. Gallus item defendebat; quòd dominæ suæ quæsitûs gratiâ id quoque ageret; enimverò ex hujusmodi coitu gallinæ pariunt ova.

5. Tunc inquit catus, *Excusationibus licet abundes*, ego tamen *jejunare haud intendo*.

6. *MOR.* Fabula significat, quòd qui pravus existit naturâ, *cùm semel delinquere animo proposuit, quamvis causæ desit prætextus*, à pravitate tamen non desistit.

41. *De Vulpe sine caudâ.*

1 VUlpes, ut *è laqueo evaderet*, abscissâ caudâ, cùm *è pudore vitam sibi mortem putaret*, excogitavit alias dolo inducere vulpes, ut *sub communis commodi specie*, sibi singulæ caudam abscinderent, & sic *suum dedecus levaret*.

2. Itaque *ad unum vulpibus congregatis* suadet, ut caudam sibi abscindant, disserens caudam non modò dedecori vulpibus esse, sed oneri gravi atque inepto.

3. E vulpibus una ei facetè respondit; Heus soror! *si res ista tibi soli conducit, hoc itidem aliis consulere haud æquum est*.

4. *MOR.* Hæc fabula ad eos spectat, qui sub charitatis specie, *suum commodum consulendo prospiciunt*.

42. Of the Fishermen, and the Smaris, a small fish.

1. A *Fisherman*, that cast his net into the sea, *took a Smaris, a small fish, in it; which being but* little, because it was young, *yet intreated the fisherman*, he would spare it life, *till it was a big one, and he might make more profit on it.*

2. *The fisherman answered it neatly*, *Truly* I should be out of my wits, *if I should let that go, in hopes of more gain, which is* but very little profit to me.

3. MOR. *The fable signifieth*, *that it would be a fond thing to let go certainties for uncertainties*, though there may be great hopes in them.

43. Of the Fox, and the Bramble.

1. A *S a fox* got up upon a hedge, *to avoid the danger which he saw neer him, he* took hold of a bramble, *and* prickt the hollow of his foot with the prickles.

2. *And when he was* sore wounded, *he sighed, and said to the bramble*, *When I fled to thee to help me*, thou didst undo me worse.

3. *To whom the bramble said*, *Thou wast mistaken, fox, which thoughtest to catch me with the like wile, wherewith thou hast used to catch others.*

4. MOR. *This tale sheweth, that it is a fond thing to desire help of them*, whose nature it is to do mischiefe, *rather than to do good to others.*

44. Of the Fox, and the Crocodile.

1. *THe fox and the Crocodile strove about their nobility.*

2. *When the Crocodile* alledged many things for himselfe, *and* vaunted himselfe beyond measure, *touching the splendour of his Ancestours, the fox smiling, said*:

3. *Oh friend, although thou hadst never said this, it is clearly manifest by thy skin, that thou hast been deprived of the splendour of thy ancestours*, now these many years.

4. MOR. *This fable signifieth*, *that* the matter it self doth most of all confute lying persons.

42. *De Piscatore, & Smaride piscículo.*

1. PIscator, qui *mari rete tetendit*, eo smaridem cepit pisciculum; qui *parva adhuc ætate* piscatorem orabat ut dum grandis esset, atque majorem quæstum ex eo assequi posset, *ei vitam donaret.*

2. Huic piscator lepidè respondit; Ego quidem *mente carerem*, si quòd *minimum mihi est lucrum*, id dimitterem amplioris spe quæstûs.

3. *MOR.* Fabula significat, quod certa pro incertis, *quamvis in eis magna insit spes*, stultum esset dimittere.

43. *De Vulpe, & Rubo.*

1. VUlpes cùm *sepem* quandam *ascenderet*, ut periculum vitaret, quod sibi imminere videbat, *rubum manibus comprehendit*, atque *volam sentibus perfodit.*

2. Et cùm *graviter saucia foret*, gemens, inquit ad rubum; ut me juvares cùm ad te confugerim, *tu deterius me perdidisti.*

3. Cui rubus; Errâsti, vulpes, ait, quæ pari dolo me capere putâsti, quo cætera capere consuevisti.

4. *MOR.* Fabula significat, quod stultum est implorare auxilium ab illis, *quibus natura datum est obesse*, potiùs quàm aliis prodesse.

44. *De Vulpe, & Crocodilo.*

1. VUlpes & Crocodilus de nobilitate contendebant.

2. Cùm Crocolilus *multa pro se adduceret*, & *supra modum se jactaret* de splendore progenitorum suorum, vulpes ei subridens, ait;

3. Heus amice, etsi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd *multis jam annis* tuorum splendore fuisti denudatus.

4. *MOR.* Fabula significat, quòd *homines mendaces res ipsa potissimum refellit.*

45. Of the Fox, and the Hunters.

1. A *Fox running away from the hunters, and being now weary with running along the way, by chance light on a* woodman, *whom he intreated to hide him in any place.*

2. *He shewed him his cottage.*

3. *The fox going into it,* hid himself in a corner.

4. *The hunters come, they ask the wood man, if he saw the fox.*

5. *The wood-man indeed denied in words, that he had seen him, but* pointed at the place with his hand, *where the fox lay hid.*

6. *But the hunters* having not at all understood the matter, *went away presently.*

7. *The fox,* as soon as ever he saw them gone, *comming out of the cottage, went softly back again.*

8. *The wood man blames the fox, because whereas he had saved him, he did not thank him at all.*

9. *Then the fox turning himself,* said softly to him;

10. *Ho friend, if the deeds of thy hands and thy behaviour, had been like thy words, I would have given thee deserved thanks.*

11. MOR. *The fable signifieth, that* a naughty man, *though he promise good things, yet he performeth things that are bad and wicked.*

46. Of the Cocks, and the Partridge.

1. W*Hen one had a many cocks at home, he let a partridge, which he had bought, feed amongst them.*

2. *But when the cocks molested her, and* pecked her with their bills, *the partridge* was very sorry at the wrong done her, *thinking, that because she was a stranger, and not of that kinde, those injuries were offered her.*

3. *Afterwards, when the partridge saw the cocks fighting amongst themselves, she* abandoned her sorrow, *and said;*

4. For the future *indeed I shall not be grieved, seeing I see such grievous fighting amongst themselves.*

5. MOR. *This tale sheweth, that wise men* take patiently the wrongs, *that are most done them by those, that* neither know how to forbear themselves, nor their own.

45. *De Vulpe, & Venatoribus.*

1. VUlpes venatores effugiens, ac *per viam currendo* jam *defeßa, hominem* casu reperit *lignarium*; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.

3. Vulpes illud ingrediens, *in angulo quodam se abscondit.*

4. Adsunt venatores; lignarium, si vulpem viderit, rogant.

5. Lignarius verbis quidem se vidisse negat; *manu* verò, ubi vulpes latebat, *locum ostendit.*

6. Verùm enim venatores *re haud percepta* statim abeunt.

7. Vulpes, *ut illos abiisse prospicit*, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quòd, cùm salvum fecerit, nihil sibi gratiarum agat.

9. Tunc vulpes se convertens, *illi tacitè ait*;

10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas sibi persolverem gratias.

11. *MOR.* Fabula significat, quòd *homo nequam*, etsi bona pollicetur, mala tamen & improba præstat.

46. *De Gallis, & Perdice.*

1. GAllos quamplures cùm quis domi haberet, quam emerat perdicem illis compascere permisit.

2. Sed cum galli illam infestarent, *rostrisque percuterent*, perdix *eâ injuriâ vehementer perdoluit*; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.

3. Gallos deinde cùm ad invicem certantes conspiceret perdix, *amotâ animi perturbatione*, ait;

4. *De cætero* quidem haud tristabor, posteaquam inter eos odiosa certamina cerno.

5. *MOR.* Fabula significat, quòd homines sapientiâ præditi, *moderato animo ferunt injurias* ab illis vel maximè sibi illatas, *qui nec sibi, nec suis parcere sciunt.*

47. Of the Fox, and the Vizard.

1. A *Fox being got into* a Musitians house, *as he* earnestly gazed upon *the things made ready in the house, he found* an hobgoblins head artificially and industriously made; *which he taking in his hands, he said:*

2. *O what an head is this, without braines!*

3. MOR. *This fable signifieth, that all that are handsome in body, have not the same beauty of minde.*

48. Of the Man, and the Wooden god.

1. A *Man having a wooden god at home*, intreated it, to give him some good thing; *but the more he prayed it*, the lesse his estate was at home.

2. *At the last, he* being moved with anger, *took the god by the legs, and* knocked its head against the wall.

3. *When its head then was struck off*, a great deal of gold flew out, *which the man gathering up, said*;

4. Thou art too crosse *and perfidious, because, whilst I honoured thee, thou didst me no good*; *but now that thou art stricken and beaten*, thou hast done me an abundance of good.

5. MOR. *This fable signifieth, that a naughty person, if ever he do good*, he doth it, because he is forced to it.

49. Of the Dog that was invited to supper.

1. A *Man, when he had* provided a dainty supper, invited a friend home, *his dog also* bade *the other mans dog* to supper.

2. *When he came into the house, and* saw so much good cheer got ready, *he said merrily with himself:*

3. *I shall surely so fill my selfe to day, that I shall not need to eat to morrow; and when he said this*, he wagged his tail for fain.

4. *But the cook seeing him*, took him softly by the tail; *and after he* had whirled him often about, threw him out at the window.

5. *He being amazed*, got up from the ground, *and* ran away crying. *Other dogs met him, and asked him, how gallantly he had supped?*

6. *But*

47. *De Vulpe, & Larvâ.*

1. VUlpes *citharœdi domum* ingressa, dum, quæ domi parata sunt, *sagaciter explorat, larvæ caput* reperit, *arte industriosâ compositum*; quod manibus capiens, ait;

2. O quale sine cerebro caput!

3. *MOR.* Fabula significat, quod non omnes corpore decori, eandem animo habent pulchritudinem.

48. *De Homine, & Ligneo deo.*

1. HOmo quidam deum ligneum domi habens, *eum orabat ut boni quippiam sibi tribueret*; sed quanto magis orabat, eò *res domi angustior erat.*

2. Demùm ille, *concitus irâ*, deum cruribus capit, & *caput parieti percutit.*

3. Excusso igitur capite, *multum auri exiliit*, quod homo colligens, ait;

4. *Perversus nimium es* atq; perfidus, qui dum in honore te habui, nihil equidem profuisti, percussus verò & verberatus *boni plurimum contulisti.*

5. *MOR.* Fabula significat, quòd homo nequam si quando prodest, *id efficit vi coactus.*

49. *De Cane ad cœnam vocata.*

1. VIr quidam cùm *cœnam opiparam parâsset*, *amicum quendam domum vocavit*, ejus quoque canis canem alterius *ad cœnam invitavit.*

2. Is domum ingressus, *cùm tantum dapium videret apparatum*, lætus secum ipse ait;

3. Hodie porrò ità me explebo, quòd die crastino comedere non indigebo; hisque dictis, *motu caudæ applaudit.*

4. Coquus verò conspiciens, *tacitus per caudam cepit*; atque illum *sæpius rotans, per fenestram projicit.*

5. Ille attonitus, *humo assurgens*, dum *clamando aufugit* cæteri canes ei occurrunt, atque rogant quàm opiparè cœnaverit?

6. At

6. *But he being ready to faint, ſaid, I have ſo* filled my ſelf with drink and good chear, *that* I ſaw not the way how I got out.

7. MOR. *This fable ſignifieth, that one ought not to be merry at thoſe things, at which he is to be ſorry.*

50. Of the Eagle, and the Man.

1. WHen *a man had caught an eagle, he* pluck'd off the feathers of her wings, *and* put her to tarry amongſt his pullein.

2. *Afterwards, one having bought her,* put feathers into her wings again.

3. *Then the eagle flew, and caught a hare, and carried it to her benefactour.*

4. *Which thing the fox ſeeing, ſaid to the man, Do not* entertain *this eagle* on gueſt-wiſe *as formerly,* leſt ſhe offer to catch you, as well as ſhe did the hare.

5. *Then the man likewiſe* pluck'd away the eagle's feathers.

6. MOR. *The fable ſignifieth, that they that do us good-turnes are to be requited; but* naughty perſons are by all means to be avoided.

51. Of the Husbandman.

1. A *Man that was a husbandman,* when he ſaw that his life was neer an end, *and had a minde that his ſons ſhould* be well skilled in ordering the ground, *he called them, and ſaid:*

2. *Sons,* I am a dying, *and all my goods are laid in my vineyard.*

3. *They, after their fathers diſceaſe, thinking to finde a treaſure in the vinyard,* took ſpades, and hacks, and mattocks, *and* quite digged up the vineyard, *and found no treaſure.*

4. *But* the vinyard, *after it was well digged,* brought forth far more fruit than it was wont to do, *and made them rich.*

5. MOR. *The fable ſignifieth, that* daily labour yields a treaſure.

52. Of the Colliar, and the Whitſter.

1. A *Colliar intreated* a Whitſter, *that he would* dwell with him in a houſe that he had hired.

2. But

6. At ille languens ait; Ità *potu & dapibus me explevi*, quòd *quum exiverim viam non vidi.*

7. *MOR.* Fabula significat, quòd quibus rebus quis doliturus est, rebus illis lætari non debet.

50. *De Aquilâ, & Homine.*

1. AQuilam homo quidam cùm cepisset, *pennis alarum* ei evulsis, *inter gallinas morari dimisit.*

2. Eam deinde quidam mercatus, *pennis alas denuò munit*;

3. Tum aquila volans, leporem capit, fertque illum benefactori suo.

4. Quam rem conspiciens vulpes, homini ait; Noli hanc aquilam, uti priùs, *hospitio habere; nè ceu leporem, te æque venetur.*

5. Tum homo *aquilæ* item *pennas evulsit.*

6. *MOR.* Fabula significat, quòd bene facientes sunt quidem remunerandi; *improbi* verò *omni studio vitandi.*

51. *De Viro Agricolâ.*

1. HOmo quidam agri cultor existens, *cùm finem vitæ sibi adesse cognosceret*, cupererque filios *in agrorum cultu fieri peritos*, eos vocavit, atque inquit;

2. Filii, *ego è vitâ decedo*, bona mea in vineâ consita sunt omnia.

3. Illi post patris obitum, putantes in vineâ thesaurum rerum reperire, *assumptis ligonibus, marris, ac bidentibus, vineam funditùs effodiunt*, nullumque thesaurum inveniunt.

4. Verùm enim *vinea* cùm probè effossa foret, *longè plures solito fructus produxit*, atque illos divites fecit.

5. *MOR.* Fabula significat, quòd *labor assiduus thesaurum parit.*

52. *De Carbonario, & Lotore.*

1. CArbonarius *lotorem* quendam rogavit, ut *quam pretio conduxerat domum secum pariter cohabitaret.*

2. At

2. *But the Whitster* having had experience of the thing to be otherwise, *said*, That would not be good for me.

3. *For what I should* whiten, *thou wouldest* smut them all with the embers of thy coals.

4. MOR. *The fable signifieth, that things unlike in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. A *Fox being* very hungry, *when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and* ate so much, that he made his belly swell mightily.

2. *And when by reason of the too much swelling of his belly, he could not get forth, he sighed as he swelled.*

3. *When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for*; and after he understood the cause *why he sighed, he said wittily*:

4. *Thou must tarry there, till thou beest made as lean as thou wast, when thou wentest in.*

5. *For so thou wilt easily get out.*

6. MOR. *The fable signifieth, that nothing is so hard, but time can dissolve it.*

54. Of a Fisherman.

1. A *Fisherman being* not well skilled in fishing, *took a pair of pipes and a net, and* came to the sea shore, *and* stood upon a rock, *and* began *first* to pipe, *supposing that he could easily catch fish by pipeing.*

2. *But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and* caught a great many fish.

3. *But when he drew the fish out of his net, and saw them dancing,* he said wittily;

4. *O naughty living creatures! whilst I* piped *ye would not dance, and now because I give over piping,* ye do nothing but dance.

5. MOR. *The fable signifieth, that all things are well done, which are done in their season.*

2. At lotor *rem aliâs expertus*, ait, *Id conducibile haud mihi esset.*

3. Nam quæ *albificarem*, ea omnia *carbonum favillis* ipse *maculares.*

4. *MOR.* Fabula significat, quòd res naturâ dissimiles stare simul commodè non possunt.

53. *De Vulpe esuriente.*

1. Vulpes *ingenti fame concita*, cùm quodam in tugurio carnis fruſtum ac panem repoſita perſpiceret, tugurium intravit, atque *tantum comedit, quod ad ingentem tumorem ventrem diſtendit.*

2. Et cùm nimiâ ventris tumefactione inde egredi nequiret, tumens gemebat.

3. Ejus gemitum vulpes alia, tranſiens illâc, cùm audiret, illuc accedit, rogatque, quidnam gemeret; deinde *cauſam gemitûs edocta*, lepidè ait;

4. Iſtic manendum eſt, uſque dum eò tenuis efficiaris, quanta eras, cùm intrâſti.

5. Nam eo pacto facilè egredieris.

6. *MOR.* Fabula ſignificat, quòd nihil eſt tam durum, quod tempus non diſſolvat.

54. *De Piſcatore quodam.*

1. Piſcator quidam *piſcandi inexpertus*, tibiis ac reti aſſumptis, *juxta maris littus accedit*, atque *ſaxo quodam ſuperexiſtens*, imprimis *tubicinare cæpit*; putans cantu ſe piſces facilè eſſe capturum.

2. Verùm cantu quum nullum conſequeretur effectum, depoſitis tibiis, rete in mare dimittit, ac *piſces cepit perplures.*

3. Sed cùm ex reti piſces extraheret, atque eos ſaltantes perſpiceret, *non inſulſè, ait*:

4. O improba animalia! dum *ad tibiam cecini*, ſaltare noluiſtis; nunc, quia canere ceſſo, *ſaltus datis aſſiduos.*

5. *MOR.* Fabula ſignificat, quòd omnia probè fiunt, quæ fiunt tempore ſuo.

55. Of the Fishermen.

1. WHen some fishermen, that had gon to fishing, and were weary with fishing long, and spent also with hunger and griefe, because they had taken nothing, resolved to go their way; behold, a fish, that fled from another that pursued it, leap'd into the boat.

2. The fishermen being very glad, caught hold of it; and, when they came again into the city, they sold it at a great rate.

3. MOR. The fable signifieth, that fortune often affords that, which skill cannot do.

56. Of the Fox, and the Libbard.

1. THe fox and the libbard contended about their fairnesse: when the libbard thought, the sundry spots of his body an ornament to himselfe, the fox said mildly:

2. I indeed am to be judged far the fairer, which have not my body, but my minde marked with severall marks.

3. MOR. The fable signifieth, that the beauty of the mind is better, than all the decking of the body.

57. Of the Fishermen.

1. SOme fishermen dragg'd a net in the sea, which when they felt to be heavy, they skip'd for joy, supposing that they had many fish intangled in the net.

2. But when, as they drew the net to the land, they saw few fish, and a great stone to be in the net, they were very sad.

3. One of them that was antient, said wittily to his fellowes, Set your hearts at ease; for, sorrow is the sister of mirth.

4. For one ought to foresee chances that are like to fall, and that he may bear them the more easily, to perswade himselfe that they will come to passe.

5. MOR. This fable signifieth, that he that remembreth man's condition, is not daunted in adversity.

58. Of the Frogs, that requested a King.

1. THe frogs being grieved, that they had no king, sent petitioners to beseech Jupiter, that he would bestow a king upon them.

2. Jupiter

55. *De Piscatoribus quibusdam.*

1. PIscatores *piscatum profecti*, *diuque piscando defessi*, fame præterea, & mærore, quòd nihil cepissent confecti; cùm abire decernunt, ecce, piscis quidam, alium fugiens se insequentem, in naviculam saltat.

2. Illum piscatores *læti admodum* comprehendunt, ac in urbem reversi *grandi pretio vendunt.*

3. *MOR.* Fabula significat, quòd frequentiùs fortuna id exhibet, quod ars efficere non potest.

56. *De Vulpe, & Pardo.*

1. VUlpes cum pardo de pulchritudine contendebat; cùm varias corporis notas pardus sibi duceret decori, vulpes ei comiter ait.

2. Ego quidem longè formosior sum judicanda, quæ non corpus sed animum *variis notis* habeo *notatum.*

3. *MOR.* Fabula significat, quòd *decor mentis* est potior omni *corporis ornatu.*

57. *De Piscatoribus quibusdam.*

1. PIscatores quidam *mari rete trahebant*; quòd cum grave esse sentirent, lætitiâ gestiunt, putantes multos pisces habere irretitos.

2. Sed ut *rete in terram traxerunt*, pisces quidem paucos, *saxum* verò *ingens* reti inesse cùm perspiciunt, *longè tristantur.*

3. Quidam ex illis *natu jam grandis*, *non inurbanè* sociis *inquit*: *Animis essote quietis*; quippe *lætitiæ soror est mœstitia.*

4. Oportet enim casus prospicere futuros, illosque ut leniùs quis ferat, persuadere sibi esse eventuros.

5. *MOR.* Fabula significat, quòd qui reminiscitur sortis humanæ, *in adversis* minimè *frangitur.*

58. *De Ranis, Regem petentibus.*

1. RAnæ, mœrentes quòd sine rege forent, Jovi *supplicatum oratores mittunt*, ut regem sibi darent.

2. Jupiter

2. Jupiter *knowing their simplicity*, threw a log down into the midst of the pool.

3. *Which when it fell into the pool, the sound of* it affrighted *the frogs* exceedingly.

4. *Who when they perceived it to be a log, sent again to beseech* Jupiter, *that he would give them a live King, and not a dead one.*

5. Jupiter *being moved with their* fond requests, *gave them a water-serpent to be their King.*

6. *When he devoured the frogs* day by day, *the frogs besought* Jupiter *a third time, to take away the cruell and fierce King from them.*

7. *Then* Jupiter *said*, Take *yee that King* for alwaies, *whom ye have gotten with so many petitions.*

8. MOR. *This fable signifieth, that* we oftentimes wish for those things, which we are sorry afterwards to have obtained.

59. Of the she-Cat, changed into a Woman.

1. A She-cat *being* fallen in love with a handsome young man, *besought* Venus, *to change her into a woman.*

2. Venus *pitying her, changed her into womans shape; whom, because she was* very pretty, *her* sweet-heart *quickly had to his house.*

3. *But as they sat together in the chamber,* Venus, *being desirous to try whether she had changed her manners, as well as her face,* put a mouse in betwixt them, *which as soon as she saw; having forgotten her shape and her love, she* ran after the mouse to catch her.

4. At which thing *Venus* being vexed, *turned her again into the former shape of a cat.*

5. MOR. *This fable signifieth, that* a naughty person, *though he* change his vizard, *doth nevertheless retain the same manners.*

280. Of an old Man that wished for death.

1. A *N old man carrying a bundle of sticks out of a wood, upon his shoulders, after he was* weary with the long way, *laid his bundle upon the ground, and wished for death.*

2. *Lo, death comes, and asks him* the reason, why *he called him*

3. *Then*

2. *Jupiter* earum simplicitatem cognoscens, *lignum in stagni medium dimisit.*

3. Quod cùm in stagnum cecidit, ejus sonus *supra modum terruit* ranas.

4. Quæ, cùm lignum esse sensérunt, rursus *Jovi* supplicatum mittunt, ut regem vivum, haud mortuum, sibi dedat.

5. Jupiter *stultis* earum *precibus* motus, hydrum illis dedit in regem.

6. Is *in diem* cùm ranas devoraret, tertiò *Jovem* ranæ precantur, ut regem sævum atque immanem ab eis amoveret.

7. Tunc *Jupiter* inquit, Quem tot precibus regem exorâstis, *eum vobis perpetuum habetote.*

8. *MOR.* Fabula significat, quòd *sæpe ea precamur, quæ impetrâsse postea nos pœnitet.*

59. *De Catâ in fœminam mutata.*

1. *Cata* quædam, *speciosi* cujusdam *adolescentis amore capta*, Venerem oravit, ut eam in hominem mutaret.

2. *Venus* illius misérta, in formam hominis mutavit eam; quam cùm *longè speciosa* esset, *amator* domum subitò abduxit.

3. Sed cùm in cubiculo simul sederent, *Venus* experiri cupiens si mutatâ facie mutasset & mores, *in medium constituit murem*; quem cùm illa prospexit, oblita formæ, & amoris sui, *murem, ut caperet, persecuta est.*

4. *Quâ super re* Venus *indignata*, denuò eam in priorem catæ formam mutavit.

5. *MOR.* Fabula significat, quòd *homo nequam*, licet *personam mutet*, mores tamen retinet eosdem.

De Sene, mortem vocante.

1. Senex quidam lignorum fascem super humeros ex nemore portans, cùm *longâ viâ defessus esset*, fasce humi depósito, Mortem vocavit.

2. Ecce, Mors advenit, *cur, amq*; *quamobrem* se vocaverit, rogat.

3. *Then quoth the old man, That thou mightest* lay this bundle of sticks on my shoulders.

4. MOR. *The fable signifieth, that whosoever is* desirous of life, *though it be* subject to a thousand dangers, *yet doth alwaies avoid death.*

61. Of the Woman, and the Physician.

1. A *N old woman being* troubled with an inflammation in her eyes, sent for a physician to cure her, promising to give him a good fee, *if she should be cured of that disease; but if she were not freed of it*, she agreed, that she should owe him nothing.

2. *But the Physitian, as often as he went to cure her, did so often carry something out of her house by stealth.*

3. *The woman therefore, after her sore eyes were cured, when she saw none of her goods in her house, denyed to pay the Doctour demanding* the fee which he had agreed for.

4. *Wherefore when she was* sued, *she denied not the bargain; but that she was cured of her sore eyes, she denies that stoutly:*

5. *Saying, When I was blinde, I saw my* house furnished with store of household-goods; *but now that I see, as the Doctour saith, I perceive nothing to be at my house.*

6. MOR. *This fable sheweth, that men that are* given to covetousnesse, *do oftentimes contradict themselves.*

62. Of the Husbandman, and the Dogs.

1. A *Husbandman* setled himselfe at his country house, in the depth of winter.

2. *But* when his provision failed him, *he began to eat first his goats and sheep.*

3. *But when* the winter grew sharper every day more than other, *he did not spare his oxen too.*

4. *Which notable act, when the dogs observed,* they talked one to another;

5. Why stand we here, *(say they)? why do we not avoid* death that is ready to seaze on us?

6. *Can we think that he will spare our lives, that for food-sake slaughtered his oxen.*

7. MOR. *This fable signifieth, that we ought to avoid them,* that

3. Tunc senex, ut hunc *lignorum fascem super humeros mihi imponeres*, ait.

4. *MOR.* Fabula significat, quòd quisquis *vitæ cupidior* est: licèt *mille subjiciatur periculis*, mortem tamen semper devitat.

61. *De Muliere, & Medico.*

1. MUlier anus cùm *ophthalmiam pateretur*, *medicum ad se curandam accersit*, *certum pretium illi dare promittens*, si eo morbo curaretur: si verò non liberaretur, *nihil ei debere pacta est.*

2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.

3. Mulier igitur, ophthalmiâ curatâ, cum nihil suarum rerum domi esse perspiceret, medico *mercedem pactam* petenti, solvere denegat.

4. Quare *vocata in judicium*, pactum quidem non denegat, sed se curatam ophthalmiâ esse, id verò pernegat.

5. Aiens, cùm cæca eram, *domum multâ supellectile refertam* videbam; nunc, cùm video, ut medicus ait, nihil rerum domi esse perspicio.

6. *MOR.* Fabula significat, quod homines *avaritiæ dediti*, sibimet sæpiùs contradicunt.

62. *De Agricolâ, & Canibus.*

1. AGricola quidam *magnitudine hyemis in suburbanis se locavit.*

2. Sed *cùm alimonia sibi deficeret*, capris & ovibus primùm vesci cæpit.

3. Cùm verò *in diem magis sæviret hyems*, bobus quoque nec pepercit.

4. Quod facinus cùm animadverterent canes, *invicem verba faciunt.*

5. *Quid hic stamus?* (inquiunt) Cur *mortem nobis incumbentem* non fugimus?

6. Putemúsne eum nobis parcere vitam, qui alimoniæ gratiâ boves jugulavit?

7. *MOR.* Fabula significat, quòd eos fugere debemus, qui

that behave themselves cruelly towards their dearest friends.

63. Of the Husbandman, and his Sons.

1. A *Husbandman had a great many sons, that were* alwaies at jars one with another, *and* that never regarded what he said to them.

2. *When once they all sat together at home, their father commanded, that* a bundle of sticks *should be brought afore them; and he began to exhort his sons to break the whole bundle.*

3. *When therefore they were not able with all their strength to break the bundle, their father bad them, that they should lose the bundle, and* break the twiggs one by one.

4. *When every one easily did this, then the father,* after silence made, said;

5. *My dear children, if ever you* be all in one minde, *your enemies shall not be able to vanquish you; but if* ye shall entertain jarrs amongst your selves, *any one* that hath a minde, will easily undo you.

6. MOR. *The fable signifieth, that* union is stronger than sideing, *which is weak.*

64. Of the Woman, and the Hen.

1. A Widow woman *had a hen, which* laid an egg every day.

2. *The woman thought* after the fashion of the world, (*which* the desire of having *ever eggeth on*) *that the hen would lay twice a day, if she would use to give her more* spelt-wheat.

3. *But the hen, being made fatter with more feeding,* gave over laying that one egg.

4. *So the woman,* from that time that she sought more after profit, *lost it,* out of a blind desire to enhanse it.

5. MOR. *The fable signifieth, that sometimes present profit is lost, by a desire of more things.*

65. Of the Man that was bitten by a Dog.

1. A *Man, when a dog had bitten him,* earnestly enquired *for one that could cure him.*

2. *One that met him, and was asked concerning a Doctor, said; Friend, if you would be made whole,* you need no Doctour.

in charissimos crudeliter se gerunt:

63. *De Agricolâ, & Filiis.*

1. AGricola quidam quamplures habuit filios, *continuâ seditione discordes, ac ejus admonitiones perpetuò negligentes.*

2. Cùm fortè unà domi omnes sederent, jussit pater *virgarum fascem* coràm deportari, atque natos cæpit hortari, ut integrum fascem disrumperent.

3. Cùm igitur fascem cum totis viribus frangere non possent, genitor præcepit, ut soluto fasce *singulatim frangerent virgas.*

4. Cùm quisque facilè hoc perficeret, tunc *facto silentio* pater aiebat:

5. Si quando *animis idem senseritis*, nati mihi charissimi, nec ab inimicis superari poteritis; sed si *inter vos seditiones servabitis, qui volet, is facilè vos perdet.*

6. *MOR.* Fabula significat, quòd *fortior est unio, quàm seditio*, quæ est imbecillis.

64. *De Muliere, & Gallinâ.*

1. VIdua quædam *mulier* gallinam habuit, quæ *die quolibet pariebat ovum.*

2. Putavit mulier *more ingenii humani* (quod *stis habendi* semper solicitat) gallinam illam die bis parituram, si plus *speltæ* tradere soleat.

3. At gallina pluri alimoniâ pinguior factâ, id unum *desiit párere* ovum.

4. Sic mulier, *ex quo magis lucrum quæritabat*, id cæcâ *augendi cupiditate* amisit.

5. *MOR.* Fabula significat, quòd plurium cupiditate rerum, præsens quandoque deperditur quæstus.

65. *De Homine à Cane morso.*

1. HOmo quidam, cum eum canis momordisset, *summo cum studio sciscitabatur*, à quo sanari posset.

Quidam illi obviam factus, atque de medico rogatus, ait; Si vis (amice) fieri sanus, *non est tibi opus medico.*

3. *For if the dog, that bit you, do but lick the blood from the wound*, there is nothing in the world better than that cure.

4. *The other laughing at him, saith* very wittily, *If I shall* use such a remedy *as this, I shall be bitten by the dogs* every day more and more.

5. MOR. *This fable signifieth, that* bad men *use to requite ill turnes for good turnes, and mischiefs for benefits.*

66. Of the two Friends, and the shee-Bear.

1. AS *two friends* travelled into the country, *a shee-bear met them; which when she was espied, the one of them being affrighted,* got presently into a tree to save himselfe; *the other, because he made a question how he might be able to withstand the bears strength,* lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2. *Seeing he drew* breath neither at the mouth, nor at the nose, *the bear supposing him to be dead, went away.*

3. *For they say, that* bears do altogether refrain from a dead body.

4. *Afterwards, the other man comming out of the tree, asked his fellow,* what the bear said to him in his ear.

5. *He answered in* a jesting speech, *I was adviſed by the bear, that I should travell no more with such like friends as you are.*

6. MOR. *The fable signifieth, that* their friendship is not to be regarded, *that when need requireth,* deny help to their friends.

67. Of the two Enemies.

1. TWo *men that* were at deadly enmity betwixt themselves, sailed in one vessell.

2. *And because* one of them could not endure to stand in the same place with the other, *one* sat at the head, *and the other* at the stern:

3. *Now when a storm was risen,* and the ship was in danger, *he that sat at the head asked* the Pilot of the ship, *what part of the ship would be first sunk; and when the Pilot told him, The stern, he said:*

4. It will not now trouble me to die, *if I but see my enemy to die before me.*

5. MOR.

3. Nam si canis, qui te momordit, à vulnere linguâ sanguinem tergit, *istâ curâ nihil potius reperiri potest.*

4. Alter arridens, venustissimè, inquit; *Si hujusmodi utar remedio,* in *diem magis ac magis* à canibus mordebor.

5. *MOR.* Fabula significat, quòd ab *hominibus nequam*, incommoda pro commodis, & mala pro beneficiis retribui solent.

66. *De duobus Amicis, & Ursâ.*

1. AMici duo *dum rus viarent*, ursa eis obviàm occurrit; quâ prospectâ alter eorum territus, *ut se salvaret, continuò arborem ascendit*; alter, cùm ursæ viribus se posse obsistere dubitaret, *uti mortuus humi jacuit resupinus, retinens flatum atque anhelitum.*

2. Cùm *nec ore, nec naso respiraret*, ursa eum exanimatum existimans abiit.

3. Dicunt enim *à cadavere ursas omnino abstinere.*

4. Alter deinde ex arbore descendens, *quid in aurem illi diceret* ursa, socium rogavit.

5. Ille *urbano sermone* respondit: Admonitus sum ab ursâ, ut cum hujusmodi amicis non proficiscar ampliùs.

6. *MOR.* Fabula significat, quòd *eorum amicitia colenda non est*; qui, dum est opus, *amicis subsidia denegant.*

67. *De duobus Inimicis.*

1. DUo quidam, *gladiatorio animo inter se inimicitias habentes, unâ navi navigabant.*

2. Et cùm *alter eodem in loco stare cum altero non pateretur*, unus *in puppi*, alter *in prorâ* consedit.

3. Ortâ autem tempestate, *quum navis periclitaretur*, qui in prorâ sedebat, rogat *navis gubernatorem*, quæ pars navis submergi priùs deberet; & cùm gubernator Puppim dixisset; ait ille:

3. *Mors mihi modò molesta minimè est*, si inimicum meum priùs mori perspicio.

5. MOR. *The fable ſignifieth, that an enemy often chooſeth to undo himſelf, ſo he may but undo his enemy.*

68. Of the Cane, and the Olive-tree.

1. *THe cane and the olive-tree* ſtrove one with another, *whether was the ſtronger, the harder, and the more able to reſiſt.*

2. *The Olive-tree* upbraided the Reed with its meaneſſe, *becauſe it quickly yielded to the winds.*

3. *The Reed* ſcarce gave one word again to this *ſaying*;

4. *A little while after, the winde* blowing with a vehement whirle-blaſt, pluck'd *up the Olive-tree* by the roots, *that withſtood it with all its ſtrength.*

5. *But the reed* bowing it ſelfe at the blaſts, *was eaſily preſerved.*

69. Of the Heifer, and the Ox.

1. A *Heifer, when ſhe ſaw an ox plowing*, ſcorned him in compariſon of her ſelf, *which did nothing.*

2. *But when the day of ſacrificing came*, the ox was let alone; *but the heifer was kept to be ſacrificed.*

3. *Which thing when the ox ſaw, he ſmiled, and ſaid; Ho heifer, thou therefore tookeſt no pains, that thou mighteſt be ſacrificed.*

4. MOR. *The fable ſignifieth, that all kinde of dangers hang over their heads*, that are idle and do nothing.

70. Of the Boy, and Fortune.

1. *WHen a boy ſlept by a well, Fortune came thither, and raiſed him up, ſaying:*

2. *Ariſe, and* get thee hence quickly, *becauſe, if thou ſhouldeſt fall into the well, all men would blame, not* thy want of wit, *but me Fortune.*

71. Of the Mice, and the Cat.

1. A *Cat perceiving, that there were many mice in a certain houſe, went thither, and* catching ſometimes one, and ſometimes another, ſhe killed a great many and ate them.

2. *But when the mice ſaw they were waſted every day, being got all together, they ſaid with themſelves:*

3. For the future, *we muſt not* go down below, *if we would*

5, *MOR.* Fabula significat, quod inimicus, ut inimicum perdat, se ipsum perdere sæpius eligit.

68. *De Canna, & Oliva.*

1. QUarum esset fortior, durior, & magis resistens, canna & oliva *invicem contendebant.*

2. Oliva *calamo humilitatem objiciebat*, eò quòd ventis facilè cederet.

3. Huic dicto *unum* arundo *haud reddidit verbum.*

4. Paulò post, *turbine vehementi aspirans* ventus *radicitùs evulsit* olivam, totis viribus sibi obsistentem.

5. At canna *flatibus se inclinans*, salutem facilè est assequuta.

69. *De Vitulâ, & Bove.*

1. VItula cùm bovem arantem perspiceret, *illum præ se, quæ* nihil agebat, *contempsit.*

2. Sed cùm immolationis affuit dies, *bos quidem missus*; vitula verò, ut immolaretur, retenta est.

3. Quam rem bos cum conspicatur, subridens ait; Heus vitula! ideò non laborabas, ut immolareris.

4. *MOR.* Fabula significat, quod *otiosis & nihil agentibus* pericula quæque imminent.

70. *De Puero, & Fortunâ.*

1. CÙm puer quidam juxta puteum dormiret, fortuna illuc accedens, illum excitavit, inquiens;

2. Surge, & *hinc ocyus abi*; quippe in puteum si caderes, non *tuam inscientiam*, sed me Fortunam omnes accusarent.

71. *De Muribus, & Cato.*

1. DOmo quâpiam quòd perplures forent mures, catus præsentiens, illuc accessit; atque *nunc unum, nunc alium capiens, complures interimendo comedit.*

2. Verùm mures cùm se in diem consumi perspicerent, ad unum coacti inquiunt secum;

3. *De cætero inferiùs* non esse *descendendum* si nolumus perditum

iri

would not be all destroyed, but we must tarry *here* above, *whither the cat cannot come.*

4. *But the Cat, when she understood the mice's plot, counterfeiting her self to be dead,* hang'd her self by the hinder feet about a post, *which was fastened to the wall.*

5. *One of the mice* peeping down from above, *as soon as it knew it was the cat,* said not unwittily:

6. *Ho friend, if I knew for certain that thou wert the cat, I would not come down.*

7. MOR. *The fable signifieth, that a discreet man, if he be once deceived, doth no more trust* glosing and dissembling men.

72. Of the Ape, and the Fox.

1. *AN ape* danced *so* neatly *at a meeting of the bruit beasts, that he was presently made King,* by the consent of almost all.

2. *But the fox envying him, as he led the ape thither, where he had seen flesh laid in a trap in a ditch, he said to him.*

3. *In this place a treasure is hid, which,* by the Law, *belongeth to Kings.*

4. *Wherefore seeing it is thine by Law,* do thou thy selfe take it.

5. *The ape comming hastily thither, by the foxe's perswasion,* as soon as he perceived himself caught in the trap, blamed the fox roundly, *which had beguiled him.*

6. *The fox said to him* prettily, *O thou fool, who thoughtest, when fortune had advanced thee, that thou wert worthy to rule over others.*

7. MOR. *The fable signifieth, that* he that rashly sets upon any thing, *doth* rashly fall into trouble, *and* is laughed to scorn by every body.

73. Of the Hart, and the Lion.

1. *WHen the hart* was very thirsty, *he went to a spring; and as he drank, espying his shadow in the water, he was very glad at the* greatnesse of his hornes, and their knaggednesse; *and afterwards looking at his feet, and his legs,* he was too too sad.

2. Whilst he pondered on these things, *behold a lion appeareth, and pursueth the hart.*

3. *But*

iri omnes, sed hîc *superius manendum*, quò catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, *posterioribus pedibus se ad palum suspendit*, qui fixus parieti erat.

5. E muribus quispiam *deorsum acutè perspiciens*, ut catum esse cognovit, *haud infacetè ait*;

6. Heus amice, si te felem esse certò scirem, deorsum minimè descenderem.

7. *MOR.* Fabula significat, quòd vir prudens, semel si fallitur, *fictis & simulatis hominibus* non ampliùs fidit.

72. *De Simiâ, & Vulpe.*

1. APud brutorum animalium concilium, simia ita *appositè saltavit*, quòd *omnium ferè consensu* rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc simiam ut duxit, inquit ad eam;

3. Hîc, thesaurus absconditus est, qui *ex lege* spectat ad reges.

4. Quare cùm tuus ex lege sit, *tute ipse capias illum.*

5. Simia vulpis suasu illuc temerè accedens, *ut se captum laqueo sensit, vulpem acriter accusat*, quæ dolo se deceperat.

6. Ei vulpes *haud illepidè* ait; Heus stulta, quæ, cùm fortuna te extulisset, dominari cæteris jam te putabas dignam.

7. *MOR.* Fabula significat, quòd *qui temerè quippiam aggreditur, temerè in adversa incidit*, ac *vulgo ridiculus est.*

73. *De Cervo & Leone.*

1. CErvus *vehementi siti* cùm *vexaretur*, ad fontem proficiscitur: dumque potat, suam in aquâ prospiciens umbram, valdè lætatus est *magnitudine cornuum*, ac *ramositate*; deinde pedes, & crura perspiciens, *nimiùm tristatus est.*

2. *Hæc dum animo vertit*, ecce leo apparet, ac cervum persequitur.

3. At

3. *But the Hart* running away, *did* far out-strip *the lion through the plain fields.*

4. *For they say, the strength of staggs consist in their feet, and the strength of a lion stands in his courage.*

5. *As long therefore as the lion pursued the hart through the plain grounds,* he could not overtake him.

6. *But* it fell out by chance, *that the hart entred into a wood, where when he could not run away,* his horns being intangled amongst the boughs, *when, being caught by the lion, he saw he was like to die;*

7. *Wo is me, poor wretch, quoth he, who, having joyed in my hornes, am undone by my very horns.*

8. MOR. *The fable signifieth, that* those things often do us hurt, which we think are likely to do us good.

74. Of the Husbandman, and the Stork.

1. A *Husband man* set sprints in his ground, *to catch the cranes and geese, which continually fed on his sown corn.*

2. *But* together with them he catcht a stork, *which being* held by the leg, *intreated the husbandman, that he would loose her, and let her go, forasmuch as she was not a crane,* nor a goose to see to, *but a stork, the most dutifull of birds, which alwaies obeyeth her parents, and never forsakes them in their old age.*

3. *But the husbandman smiling, saith,* Those things that thou sayest, are not unknown to me.

4. *For* I perceive well enough who thou art.

5. *But seeing thou art catcht with these, thou must also die with these.*

6. MOR. *The fable signifieth, that he that is taken in any fault with naughty people,* is punished as well as they.

75 Of the Lamb, and the Woolf

1. A *Lamb being in a house that was well shut, when it saw the woolf comming to him,* miscalled him, and reviled him.

2. *But the woolf said unto him, Not thou, but the place, that is inaccessible, revileth me.*

3. MOR. *The fable signifieth, that place and time often make cowards bold.*

3. At cervus *fugam arripiens*, leonem per campos *longè anteibat.*

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in animo stare robur.

5. Quousque igitur leo per campos sequutus est cervum, *eum assequi non potuit.*

6. *Casu* verò *contigit* cervum nemus intrare, ubi *cornibus ad ramos implicitis*, cùm fugere non posset, *à* leone captus, quum se moriturum videret;

7. Heu me miserum, inquit, qui cornibus gavisus, ipsis cornibus pereo.

8. *MOR.* Fabula significat, quòd *quæ putamus nobis profutura, ea nobis sæpius obsunt.*

74. *De Agricolâ, & Pelargo.*

1. AGricola *laqueos in agro tetendit*, ut grues & anseres venaretur, qui sata sua continuò depascebant.

2. At *simul cum illis venatus est pelargum*, qui *pede tentus* rogat agricolam, ut eum solvat, missumque faciat, cùm non sit grus, nec *specie anser*, sed pelargus, avium piissimus, qui parentibus semper deserviat, nec illos in senectâ deserit unquam.

3. At agricola subridens ait, Quæ *dicis, haud me fugiunt.*

4. Nam *qui sis probè teneo.*

5. Sed cum his simul captus cùm sis, cum his quoque simul moriendum.

6. *MOR.* Fabula significat, quòd qui cum improbis quopiam deprenditur crimine, *pari pœnâ plectitur cum illis.*

75. *De Agno, & Lupo.*

1. AGnus in domo bene clausâ existens, cùm lupum ad se venientem perspicit, *illum conviciis, & maledictis persequitur.*

2. At lupus inquit ei, Non tu, sed locus inaccessibilis mihi convicia dicit.

3. *MOR.* Fabula significat, quòd locus & tempus faciunt timidos persæpe audaces.

76. Of *Jupiter*, and the Crow.

1. Jupiter *being desirous to make a King over the flying creatures*, appointed a day of meeting *for the birds*, *that he that was the faireſt might be ſet King over them.*

2. *Which thing the Crow perceiving aforehand, and* being privy to his own uglineſſe, *having gathered others feather's* from here and there, *he* trickt himſelf up, *and made himſelfe the fineſt of them all.*

3. The day appointed comes, *the birds come to the meeting.*

4. *When* Jupiter *had a minde to make the crow king over the birds, for his fineneſſe, the birds took it ill, and* every one plucked her own feathers from the crow.

5. *But the crow* being bereft of other's feathers, remained a crow at the laſt, as ſhe was before.

6. MOR. *The fable ſignifieth, that he that dependeth on other mens things, when they are loſt*, it will clearly appear to every body what he is.

77. Of a Trumpeter.

1. A *Trumpeter* alarumed the army to fight by the ſound of his trumpet.

2. *Being afterwards* taken *by the enemies* by an ambuſh, *he* cryed out with a lamentable voice:

3. *Do not ye kill me*, to no purpoſe, and in vain.

4. *Truly I do not fight, nor have I any thing but this trumpet.*

5. *They that* led him away bound priſoner, ſpake *thus to* him again on the other ſide:

6. For this very thing *thou art to be thought more worthy death, becauſe thou refuſeſt* to fight hand to hand *with the enemy, and* ſetteſt on others to fight *by the ſound of thy trumpet.*

7. MOR. *The fable ſignifieth, that* they are more ſmartly to be puniſhed, *who, though they do not wrong themſelves, yet* ſet on others to do wrong.

78 Of the Smith, and the Dog.

1. A *Smith had a dog, which alwaies ſlept whilſt he himſelfe* ſtruck the iron; *but when he went to meat, the dog preſently got up, and* ate what was thrown down under the table, were

it

76. *De Jove, & Corvo.*

1. JUpiter volatilibus regem creare volens, *diem concilii* avibus *indixit*, ut, qui speciosior esset, rex illis constitueretur.

2. Quam rem præsentiens corvus, ac *suæ deformitatis conscius*, pennis aliorum *hinc inde* collectis, *se decoravit*, ac speciosissimum omnium se reddidit.

3. *Adest dies præfinitus*, veniunt ad concilium aves.

4. *Jupiter* corvum, ob pulchritudinem, quum regem avibus creare vellet, id aves indignè ferentes, *quæque suas à corvo extrahunt pennas.*

5. At corvus *alienis pennis quum esset exutus, corvus, ut erat, demum remansit.*

6. *MOR.* Fabula significat, quòd qui de rebus pendet alienis, illis amissis, *quisnam ille sit, cuique liquidò patet.*

79. *De Tubicine quodam.*

1. TUbicen quidam, *tubæ sonitu, pugnatum ciebat exercitum.*

2. Ab hostibus deinde *per insidias captus, miserandâ voce clamabat.*

3. Nè *absre ac fruſtrâ* occidere me velitis.

4. Ego quidem non pugno, nec præter tubam quippiam aliud possideo.

5. Qui eum *vinctum ducebant*, hujusmodi *verba contrà reddiderunt.*

6. *Hanc ob rem* morte dignior es judicandus, quòd, cum hostibus *manum conferre* devitas, *alios* sonitu tubæ *ad pugnam hortaris.*

7. *MOR.* Fabula significat, quod *graviori pœnâ sunt judicandi*, qui, cùm ipsi injuriam non agunt, *alios ad injuriam agendum impellant.*

78. *De Fabro, & Cane.*

1. FAber quidam canem habebat qui dum ipse *ferrum cuderet*, continuò dormiebat; quum verò manducabat, canis statim surgebat, & *quæ sub mensâ erant dejecta, ceu ossa, & alia hujusmodi,*

it bones, or other such things, without any more ado.

2. *Which thing the Smith minding, he said to the dog:*

3. *Alas poor man,* I know not what I should do; *for whilst I strike the iron,* thou continually sleepest and liest idle: *Again, when I begin to eat, thou presently risest, and* fawnest upon me.

4. MOR. *This fable signifieth, that* sloathfull and drousie persons, *that* live upon other folks labours, are severely to be punished.

79. Of a Mule.

1. A *Mule being fed fat with too much barley,* grew wanton, because she was too fat, *and said with her self.*

2. *A horse was my sire, which was* a very good courser; *and I am* like him in all things.

3. A little after *it fell out, that the Mule was* to run full speed; *but when she tired* in the race, *she said;*

4. *Wo is me, poor wretch, who thought I had been a horses daughter; but now I remember, that an asse was my sire.*

5. MOR. *The fable signifieth, that* fooles forget themselves in prosperity; *but in adversity, they oftentimes* see their own errours.

80. Of the Tunie, and the Dolphine.

1. A *Tunie, when a Dolphine pursued it,* fetching a great leap with a noise, *was tossed by a great wave upon an Island; and the Dolphine too was carried by the same wave upon the same rock, whilst it thought to catch the Tunie.*

2. *The Tunie turning her selfe, when she saw the Dolphine* gasping, *said with her self:*

3. It doth not much trouble me to die, seeing *I see* the causer of my death *to die with me.*

4. MOR. *The fable signifieth, that any one beareth adversity more lightly, when he seeth the causers of his adversity* to be troubled with the like.

Of a Physician.

1. A *Physician, when a sick man chanced to die, whom he had in cure, said to them* that carried the corps to be buried:

2. *f*

jusmodi, sine morâ corrodebat.

2. Quam rem animadvertens faber, ait ad canem,

3. Heus miser, *quid faciam nescio*, qui dum ferrum cudo, *continuò dormis, & segnitie teneris*; rursus quum dentes moveo, statim surgis, & *caudam mihi applaudis.*

4. *MOR.* Fabula significat, quòd *socordes & somnolenti*, qui *ex aliorum vivunt laboribus, gravi censurâ sunt coercendi.*

79. *De Mulâ quadam.*

1. Mula quædam, nimio hordeo pinguis effecta, *nimiâ pinguedine lasciviebat*, secum inquiens:

2. Pater mihi equus fuit, qui *cursu celerrimus* erat, & *ego ei per omnia sum similis.*

3. *Parùm pòst* contigit, quòd oportuit mulam *quantùm potuit currere*; sed cùm *cursu cessavit*,

4. Heu me miseram, inquit, quæ me equi filiam esse putabam, at nunc memini asinum mihi patrem fuisse.

5. *MOR.* Fabula significat, quòd *stulti in prosperis seipsos dediscunt*; sed in adversis, *suos persæpè recognoscunt errores.*

80. *De Thynno, & Delphino.*

1. Thynnus, quum eum delphinus persequeretur, *magno elatus impetu*, ac stridore, à vehementi fluctu in Insulam defertur; eundemque in scopulum, à fluctu eodem, delphinus, dum se putat capere thynnum, ipse quoque defertur.

2. Thynnus conversus, quum delphinum *expirantem animam* perspicit, secum ipse ait;

3. *Mors mihi molesta admodum non est, ex quo mortis authorem* mori simul mecum perspicio.

4. *MOR.* Fabula significat, quòd quivis adversa leviùs fert, cùm adversitatum authores *eadem adversitate opprimi* perspicit.

81. *De Medico quodam.*

1. Medicus quidam, quum, quem curaret ægrotum, eum mori contingeret; *efferentibus funus* aiebat.

2. *If that man had kept himself from wine, and* made use of clysters, *he would not have dyed.*

3. One of those that were there, said wittily *to the Physician:*

4. *Ho Doctor, that advice should have been given, when it might have done good; not* now, when it can do no good at all.

5. MOR. *The fable signifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.*

82. Of the Fowler.

1. A *Fowler* went a birding, with twigs and bird-lime; *and when he saw a Thrussell sing above, upon the bough of a tree, he* set up his lime-wands *to catch her.*

2. *But as he went, he* trode on a viper with one foot; *and being bitten by it, when he perceived himself ready to faint, because of the poyson;*

3. *He sighed, and said, Woe is me, poor man; for whilst I hasted to catch another, another hath pursued me to death.*

4. MOR. *The fable signifieth, that we oftentimes our selves suffer from another those things, which we endeavour to do against others.*

83. Of the Beaver.

1. *THe Beaver is a four-footed living creature, which maintaineth it self in fens;* its stones are said to be good for sundry cures.

2. *And therefore when any one pursueth him,* being not ignorant of the reason why he is pursued, *and trusting to the swiftnesse of his feet,* he runs away as fast as he can, untill *he come safe to a place, that he may not be seen.*

3. *And there cutting off his stones, he throweth them at the hunters, when they come near him, and* by that means acquits himself from the hunters.

4. MOR. *The fable signifieth, that a wise man* leaveth nothing unassayed, *that he may acquit himself from dangers.*

84. Of a Boy that kept Sheep.

1. A *Boy, when he kept sheep in* a plain place, *often cryed out,* Do ye hear? Oh! help me against the wolves.

2. The

2. Vir iste si se vino abstinuisset, & clysteriis *usus fuisset*, cum mori non contigisset.

3. *Ex his qui aderant quispiam*, medico *haud infacetè ait*?

4. Heus medice, ista consilia, quum prodesse quibant, dicenda fuerunt; non *nunc, quum nihil valeant prodesse.*

5. *MOR.* Fabula significat, quòd ubi haud prodest consilium, id eo tempore dare, est sanè amicum deludere.

82. *De Aucupe.*

1. Alceps *aucupatum calamis, viscoque tetendit*, & cùm turdum canere arboris desuper aspexit, ut eam caperet, *calamos erexit.*

2. At inter ambulandum, *pede altero viperam calcavit*; morsusque ab eâ, quum jam ob venenum se deficere præsentit;

3. Heu me miserum ingemuit, qui dum alium capere festino, alter ad mortem me est aucupatus.

4. *MOR.* Fabula significat, quòd quæ contra alios facere nitimur, ea persæpe ab alio ipsi patimur.

83. *De Castore.*

1. Castor est animal quadrupes, qui in paludibus se nutrit; ejus *testes variis medelis utiles esse dicuntur.*

2. Itaque cum quispiam eum sequitur, *suæ persecutionis causam non ignorans*, pedum velocitati fidens, *quantum potest fugit*; *usque quoad* locum, nè videatur, salvus deveniat.

3. Atque ibi testes excîdens, in venatores, cùm sibi appropinquant, projicit, & *isto pacto à venatoribus se eripit.*

4. *MOR.* Fabula significat, quòd sapiens, ut à periculis se eripiat, *nihil intentatum deserit.*

84. *De Puero oves pascente.*

1. Puer quidam quum oves *eminentiori in loco* depasceret; sæpiùs clamabat; *Heus, ô, à lupis mihi succurrite.*

2. The plowmen *that were thereabout*, leaving their plowing, *and running to help him; and finding that there was nothing*, fall again to their work.

3. *When the boy had done this* a many times, to make sport; *behold, when the woolf came* for certain, *the boy* calls out in earnest, that some body would come and help him.

4. *When the husbandmen*, thinking that it was no true, *went not to help him, the woolf easily worried the sheep.*

5. MOR. *The fable signifieth, that* he that is known to lye, is not afterwards believed, when he speaketh the truth.

85. Of the Crow, and the Fox.

1. A *Crow, when she had snatch'd up* a piece of flesh, sat upon a tree.

2. *A fox seeing her, and being desirous to have the flesh for himself*, sets upon her with a wile.

3. *As he stood therefore under the tree, he began to commend the crow, saying;*

4. *O what a great bird is this! how brave!* what a bird of prey! *how fair!*

5. *It was fit that this should have been the King of Birds.*

6. *For*, she hath every thing more stately than other birds, *if she had but a voice.*

7. *As the crow being puft up with these commendations, and* not being able to endure any longer, *to be said to be dumb*, croaked with a loud voice, *the flesh fell on the ground.*

8. *When the fox had snatcht it up, he turned himself to the crow, and saith;*

9. *O crow*, thou hast every thing handsome, if so be thou didst not want wit.

10. MOR. *The fable signifieth, that they that believe flatterers too much, do oft* fall into those miseries, which they do not think on.

86. Of the Dog, and the Woolf.

1. WHen *a dog slept before the hall, a woolf came upon him, and caught him presently; and when he would have killed him, the dog intreated him, that he would not kill him, saying;*

2. Good

2. Qui circùm aderant *cultores agrorum, cultumdomittentes*, a illi occurrentes, atque nihil esse comperientes, *ad opera sua redeunt.*

3. Quum *pluries* puer id *joci causâ* fecisset, ecce; cùm lupus *pro certo* adesset, puer *ut sibi succurratur, seriò clamat.*

4. Agricolæ *id verum non esse putantes*, cùm minimè occurrerent, lupus oves facile perdidit.

5. *MOR.* Hæc fabula significat, quòd *qui cognoscitur mentiri, ei veritatem dicenti postea non creditur.*

85. *De Corvo, & Vulpe.*

1. COrvus, cùm *carnium fruſtum* rapuisset, *arborem quandam supersedit.*

2. Vulpes eum suspiciens, atque carnes sibi cupiens, *illam arte aggreditur.*

3. Stans igitur sub arbore, corvum laudare cæpit, aiens;

4. O quàm magna avis est hæc! quàm speciosa! *quàm venatrix!* quàm formosa!

5. Hanc decuit esse avium Regem.

6. Nam, *omnia regia supra alias aves illi sunt*, si modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulteriùs*, dum *magnâ voce crocitat*, carnes humi decidunt.

8. Illas cùm vulpes rapuisset, conversa inquit ad corvum;

9. Heus corve, *omnia decora tenes, modò mente non careres.*

10. *MOR.* Fabula significat, quòd qui adulatoribus nimiùm credunt, hi, *quæ non putant, in adversa sæpius incidunt.*

86. *De Cane, & Lupo.*

1. CAnes quum ante aulam dormiret, lupus superveniens eum statim cepit; & cum ipsum occidere vellet, canis nè eum occideret, rogavit inquiens.

2. Good master woolf, *do not kill me now*; *for, as you see, I am but thin, and slender, and lean.*

3. *But my Master is like* to make a wedding ere long, *where, if you will but tarry for me a little, I, having fed daintily, and become fatter,* shall be then better for thee.

4. *The woolf trusting these words, let the dog go.*

5. *When the woolf comming a few daies after, found the dog sleeping at home, he stood before the Hall, and* wished *the dog* to perform his promise to him.

6. *But the dog* said wittily, *Oh woolf, if ever thou find me hereafter before the Hall, tarry for the wedding no longer.*

7. MOR. *The fable signifieth, that a wise man, when once he hath avoided danger, doth ever after take heed of it.*

87. Of the sick-Raven.

1. *When a raven was sick, he intreated his dam, to pray to the gods for his recovery, saying:*

2. *Mother, do not weep, but rather pray to the gods, to restore my health.*

3. *His mother answered him quickly, Which of the gods, dost thou think, will be mercifull unto thee, seeing there is none from whose altars thou hast not snatched away holy things.*

4. MOR. *The fable signifieth, that he that offendeth any body in prosperity, can find no man his friend in adversity.*

88. Of the Dog, that carried the flesh.

1. *As a dog carried a piece of flesh in his mouth, and went over a river, when he saw the shadow under the water, he thought it was another dog, that carried more flesh.*

2. *And therefore* he let *that* flesh *which he carried*, go under the water, *and moved himself to catch the shaddow; but he lost the flesh and the shadow both together, which indeed were none.*

3. MOR. *The fable signifieth, that out of a desire of having alwayes more, we do oftimes lose the things which we enjoy.*

89. Of the Lion, and the Frog.

1. *When a lion had heard a* frog croaking big, *thinking that it had been some great living creature, he* turned himself back,

and

2. *Here mi, lupe,* nunc occidere me noli; nam, ut vides, tenuis sum, & gracilis, & macilentus.

3. Sed herus meus *nuptias in proximo facturus est*, ubi si parùm me expectas, ego opiparè manducans, atque pinguior factus, *ero tibi utilior.*

4. Lupus his verbis fidem habens, canem dimisit.

5. *Paucos post dies* lupus accedens, quum canem domi dormientem reperit, stans ante aulam, canem *rogat ut sibi promissa præstet.*

6. Et canis *haud rusticè inquit*, Heus lupe, si ante aulam *de cætero* me ceperis, haud amplius nuptias expectes.

7. *MOR.* Fabula significat, quòd sapiens cùm periculum vitavit, ab illo postea continuò cavet.

87. *De Corvo ægroto.*

1. COrvus cùm ægrotaret, matrem rogavit, ut pro suâ sanitate deos precaretur, inquiens:

2. Mater, noli plorare, sed deos potius precare, ut sanitatem mihi restituant.

3. Ei mater citò respondit, Quem deorum tibi fore propitium putas? cùm nullus sit è cujus aris sacra non rapueris.

4. *MOR.* Fabula significat, quòd qui in prosperitate quemvis offendit, in adversis amicum sibi reperiret neminem.

88. *De Cane carnes portante.*

1. CAnis ore ferens carnes, ac flumen transiens, cùm sub aqua umbram prospexit, putavit alium esse canem, qui plus carnium deferret.

2. Itaque quas ipse ferebat, eas *carnes sub aquas ire demisit*, &, ut umbram caperet, se movet, sed carnes & umbram, quæ sanè nihil erant, simul perdidit.

3. *MOR.* Fabula significat, quòd cupidi rate plus semper habendi, quæ tenemus, ea sæpe perdimus.

89. *De Leone, & Ranâ.*

1. LEo, cùm *ranam magni-loquacem* audiret, putans aliquod magnum animal esse, *se retrò vertit*, parumq; stans ta-

and standing still a little, he saw the frog comming out of a pond; which, he being in a chafe, presently trode under his feet, *saying:*

2. *Thou shalt cause no living creature any more, by thy big voice, to stand and look at thee.*

3. MOR. *The fable signifieth*, that nothing is found with talkative persons, but a tongue.

90. Of the old Lion.

1. *When a lion was grown old, and* was not able to seek his living, *he* devised a way, *how he might not want maintenance.*

2. *He went therefore into his den, and laid him down, and* made as though he were very sick.

3. *The living creatures thinking, that he was verily sick,* came to him, to see how he did; *which the lion catching, devoured one by one.*

4. *When he had now killed a many living creatures, the fox, after he knew the cunning of the lion, came* to the mouth of the cave, *and, as he stood without, asked the lion, How he did.*

5. *The lion made him a kind answer, and said, Daughter fox, why do you not come in to me?*

6. *The fox said to him* wittily, *Because indeed, Master, I see many footsteps of living-creatures going in, but I see none of them that come forth.*

7. MOR. *The fable signifieth, that a wise man, that foreseeth eminent dangers, doth easily avoid them.*

91. Of the Lion, and the Bull.

1. *A Lion pursuing a huge bull* in a treacherous manner, *when he came near him, invited him to supper, saying:*

2. *Friend, I have killed a sheep, you shall sup with me to day, if you please.*

3. *The bull being ready to do as the lion would have him; as they sat down, when he saw many* cauldrons, and *many great spits ready, and that the lion had no sheep there, he went away presently; whom the lion seeing to go away, asked him, why he went away?*

4. *And the bull answered him* wittily, I do not go away for nothing, *seeing I see things provided, not to dresse a sheep, but a bull.*

5. MOR.

nam è stagno exeuntem videt; quam indignabundus statim *pedibus calcavit*, aiens;

2. Nullum amplius, ut te perspiciat, animal clamore movebis.

3. *MOR.* Fabula significat, quòd *apud verbosos præter linguam nihil reperitur.*

90. *De Leone sene.*

1. LEo cùm senuisset, *nec victum sibi quærere posset, viam machinatus est*, quî alimenta haud sibi desint.

2. Ingressus igitur speluncam, *graviter ægrotare* jacens *se simulabat.*

3. Animalia illum verè ægrotare putantia, *visitandi gratiâ ad eum accedebant*; quæ leo capiens, singulatim manducabat.

4. Cùm multa animalia jam occidisset, vulpes leonis cognita arte *aditum speluncæ* accedens, leonem quo valeat pacto, exteriùs stans, rogat.

5. Ei leo blandè respondens, ait; Vulpes filia, cur non intrò ingrederis ad me?

6. Ei vulpes *non illepidè* ait; Quoniam, here mi, animalium ingredientium perplura equidem vestigia cerno, sed egredientium vestigia nulla.

7. *MOR.* Fabula significat, quòd homo prudens, qui pericula imminentia providet, illa facilè devitat.

91. *De Leone, & Tauro.*

1. LEo ingentem taurum *per insidias* sequens, cùm propè accessit, eum vocavit ad cœnam, inquiens:

2. Amice, ovem occîdi, hodie mecum, si placet, cœnabis,

3. Taurus leoni morem gerens, ut discubuerint, cùm multos *lebetes*, nec non magnos & plures *obeliscos* paratos conspiceret, & ovem illi nullam adesse, è vestigio abiit; quem leo abeuntem perspiciens, cur abiret rogavit.

4. Et taurus *haud inurbanè* respondit; *Non de nihilo equidem abeo*, cùm instrumenta non ad ovem, sed ad taurum coquendum videam esse parata.

5. *MOR.*

5. MOR. *The fable signifieth, that* the sleights of wicked men are not unknown to wise men.

92. Of the Lion, the Asse, and the Fox.

1. A *Lion, an Asse, and a fox*, having made an agreement among themselves, *went a hunting.*

2. *And when they had got a great deal of prey, the lion bids the asse to divide the prey.*

3. *When the asse had divided it into three equall parts*, he gave his fellowes leave to choose which they would.

4. *Which division, the lion* taking in a snuff, *and* gnashing with his teeth, *he deposed him from dividing; and bad the fox, that he should divide the prey.*

5. *But the fox, laying those three parts into one, and leaving for himself none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, Who taught thee to divide?*

7. *The fox said on a suddain, The asses danger taught me to do it.*

8. MOR. *The fable signifieth, that* other mens dangers makes men more wary.

93. Of the Lion, that loved a Country-man's daughter.

1. A *Lion loved a country-mans daughter.*

2. *And forasmuch as he desired to have her, he intreated the maid's father, that he would consent, that she should be married to him.*

3. *The country-man said to him, that he would by no means consent, that his daughter should be married to a beast.*

4. *When the lion* frowned, *and gnashed his teeth, the country-man changed his resolution, and said, That he desired that his daughter should be married to him, so that he would but first pull out his teeth, and pare his pawes; because the maid was much affrighted with those things.*

5. *After the lion did that, out of too much love, he went to the country-man, and desired his daughter might be given him.*

6. *But the Country-man, when he saw the lion disarmed of his pawes and teeth, took up a cudgel, and pursued him with many blowes.*

7. MOR.

5. *MOR.* Fabula significat, quòd *homines prudentes minimè lateant improborum artes.*

92. *De Leone, Asino, & Vulpe.*

1. LEo, asinus, & vulpes, *conflatâ inter se societate,* venatum exeunt.

2. Cumque multam prædam cepissent, leo asino mandat, ut prædam dividat.

3. Asinus cùm eam in tres partes æquales esset partitus, *optionem capiendi sociis dedit.*

4. Quam partitionem leo *indignè ferens,* ac *dentibus frendens,* à divisione depositi eum, mandavitque vulpi, ut prædam ipsa partiretur.

5. At vulpes illas tres partes in unum colligens, ac prædæ nihil sibi seorsum relinquens, leoni omnia tradidit.

6. Tunc leo vulpi ait, Quis te partiri docuit?

7. Inquit ex tempore vulpes, Asini periculum id me facere instruxit.

8. *MOR.* Fabula significat, quod *aliorum pericula homines faciunt cautiores.*

93. *De Leone, cujusdam rustici filiam amante.*

1. LEo cujusdam rustici filiam amabat.

2. Illam cùm habere cuperet, patrem virginis rogavit, ut sibi nubere ipsam assentiret.

3. Ei rusticus ait, nullo pacto se assensurum esse, quòd filia bestiæ nubat.

4. Cùm leo *torvè aspiceret,* ac dentibus frenderet, rusticus mutato consilio ait, Se cupere ei filiam nubere, modò dentes & ungulas priùs cædat, evellatque; quoniam virgo illis rebus longè terreretur.

5. Leo, id postquam præ nimio amore fecit, rusticum adiens, filiam sibi dari postulat.

6. At rusticus, leonem, cùm ungulis & dentibus perspicit inermem, arrepto fuste, illum frequens pulsando prolequitur.

7. *MOR.*

7. MOR. *The fable signifieth, that* he that commits himself to his enemies, is quickly undone.

94. Of the Lioness, and the Fox.

1. *WHen the lioness was often upbraided by the fox, that* she brought but one whelp onely at every litter, *she said, One indeed, but a Lion.*

2. MOR. *The fable signifieth, that gallantry doth not consist in the abundance of things, but in the worth.*

95. Of the Woolf, and the Crane.

1. *WHen the woolf was a great while troubled, with a bone that stuck in his throat;* he offered the crane a fee, *if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill,* he demanded the fee that was promised him.

3. *The woolf smiling at him, and withall* whetting his teeth, *said:*

4. *It ought to be a sufficient fee for thee, that thou hast pulled thy head out of a woolf's mouth, without hurting.*

5. MOR. *The tale signifieth, that amongst wicked persons,* it is taken for no small requitall, *if one* receive *no* harm for his good service.

96. Of the Woolf, and the Lamb.

1. *WHen a woolf had found a lamb going astray, he took* it, *not by strong hand, but* sought an occasion either by hook or crook, *to eat it.*

2. *Therefore,* he said thus *to the lamb,* Thou hast done me an abundance of wrong, this long time together.

3. *The lamb sighed, and said,* How can that be, *seeing I am but very newly come into the light.*

4. *The woolf said again, Thou hast spoiled me a field, in eating it up.*

5. *The lamb said, I could not do that, seeing I wanted teeth.*

6. *The woolf said again, Thou hast drunk of my well too.*

7. *And*

7. *MOR.* Fabula significat, quòd *qui inimicis se committit, de facili perit.*

94. *De Leænâ, & Vulpe.*

1. LEæna, cùm à vulpe sæpe exprobraretur, quòd *quolibet partu unum duntaxat pareret catulum*, ait; Unum sanè, at, pòl, Leonem.

2. *MOR.* Fabula significat, quòd pulchritudo haud in copiâ rerum, sed in virtute consistit.

95. *De Lupo, & Grue.*

1. LUpus in gutture ossе retento, cùm longè cruciaretur, *grui pretium obtulit*, si illud è gutture extraheret.

2. Grus, rostro, cùm os è gutture extraxit, *pretium sibi promissum expostulat.*

3. Ei lupus subridens, simulque *acuens dentes*, ait;

4. Satis pretii tibi esse debet; quòd ex lupi ore caput sine læsione eduxeris.

5. *MOR.* Fabula significat, quòd apud improbos *gratitudo non parva habetur*, si *pro obsequio* quis *detrimentum* non *recipit.*

96. *De Lupo, & Agno.*

1. LUpus, cùm agnum invenisset errantem, eum non cepit fortissimâ manu; sed *causam quæsivit, quo jure, vel injuriâ* eum comederet.

2. Igitur agno *verba hujusmodi fecit, Tu mihi abunde jamdiu intulisti injurias.*

3. Agnus gemendo ait, *Quomodo id fieri potuit*, cùm nuperrimè venirem ad lucem.

4. Lupus denuò ait; Agrum mihi pascendo devastâsti.

5. Agnus inquit, cùm dentibus etiàm caream; id facere nequivi.

6. Lupus rursum ait, ex meo quoque fonte bibisti.

7. *And, quoth the lamb,* How could that be, *seeing I have not yet drunk water,* by reason of my age; *but* my mothers milk *is yet my bread and drink.*

8. *The woolf at the last* being moved with anger, *saith, Although I cannot resolve thy arguments, yet I resolve* to have a dainty supper. *And he took the lamb and ate him.*

9. MOR. *The fable sheweth, that reason and truth have no place with wicked men.*

97. Of the two cocks, that fought one with another.

1. *TWo cocks fought in the Country, one with another:*

2. *He that had been the first leader of the hens, when he was beaten by the other,* hid himself for shame.

3. *But the other being* proud of the victory, flew *presently* upon the top of the house, *and gave notice by* the great clapping of his wings, *and by his crowing, that he had overcome his rivall in fighting, and that* he triumphed over his adversary.

4. *Whilst, being full of his brags, he* crackled *on these and such like matters; behold, an Eagle, wanting meat, flying from aloft, catcheth the cock in his talons, and carried him for food to her young ones.*

5. *Which thing, the cock that had been beaten, seeing, he came abroad, as it were triumphing over his adversary, and enjoyed the hens freely himself alone.*

6. MOR. *The tale signifieth, that he that trusteth prosperity too much, doth often fall head-long into adversity.*

98. Of a Fortune-teller.

1. A *Fortune-teller,* in the open market-place *of a city,* told every one his fortune.

2. *Being therefore* compassed about with a great throng of people, *as he told one or other their fortune,* newes was brought him, *that* his goods were stollen away out of his house.

3. *Which when he had heard, as* he made haste away home, *one met him, and said to him,* in a jeer:

4. How camest thou to be ignorant of thy own fortune, *whilst thou toldest others what was like to come to passe?*

5. MOR. *The fable signifieth, that wicked men blame others, and* minde not to know their own faults.

99. Of

7. Et inquit agnus, *Quo pacto id fieri potuit*, quum aquam *ex ætate* nondum biberim, sed *lac matris* cibus & potus adhuc mihi sit?

8. Lupus demùm *irâ concitus*, ait, Licet tua solvere nequeam argumenta, *cænare* tamen *opiparè intendo*; agnumque cepit, ac illum manducavit.

9. *MOR.* Fabula significat, quòd apud improbos ratio & veritas locum non habent.

97. *De duobus Gallis, inter se certantibus.*

1. DUo galli inter se ruri certabant.

2. Qui gallinarum prior dux erat, cùm ab altero superatus esset, *præ verecundiâ se abscondit.*

3. Alter verò *victoriâ elatus, domûs tectum* statim *supervolans, vehementi alarum plausu*, cantuque, significat se rivalem suum pugnando superâsse, & *de adversario ferre trophæum.*

4. Dum hæc & hujusmodi jactabundus *voce crocitat*, ecce aquila cibi indiga, ex alto devolans gallum unguibus rapit, ac pullis suis alimoniam contulit.

5. Quam rem, qui victus fuerat gallus perspiciens, ceu ex hoste triumphans, in publicum venit ac solus gallinis liberè pótitur.

6. *MOR.* Fabula significat, quòd qui prosperis nimiùm fidit, in adversa sæpius præceps incidit.

98. *De Vate quodam.*

1. FOro *urbis medio*, quidam vates *cuivis sortem aperiebat futuram.*

2. Quamobrem *magnâ hominum frequentiâ stipatus*, dum uni & alteri suam aperit sortem, *ei nunciatur, res suas furtim domo esse ablatas.*

3. Quo audito, *domum curriculo* dum *abit*, quidam ei obviam factus *ridiculè ait*:

4. Dum alios quid esset futurum, monebas, *quî tuæ sortis nescius fuisti?*

5. *MOR.* Fabula significat, quòd homines nequam corrigunt alios, & *sua crimina* scire *negligunt.*

99. *De*

99. Of the Pismire, and the Pigeon.

1. A *Thirsty pismire went down to a spring, where, as it would drink, it fell into the water.*

2. *A pigeon that sate in a tree, that hanged over the spring, when it saw the pismire ready to be drowned in the water*, presently broke a little bough off the tree with her bill, *and* threw it into the spring without any more ado, which the pismire making to, recovered her self out of the waters, to a safe place.

3. *A fouler comes* by the by, *and as he goeth about to catch the pigeon, he* sets up his lime-twigs.

4. *The pismire seeing that*, bit the fowler by one of his feet; the fouler being startled at the smart of it, *let fall his lime-wands; at the noise of which, the pigeon being affrighted, flew away from the tree, and* escaped the danger of her life.

5. MOR. *The fable signifieth, that seeing* brute-*creatures are so* gratefull to them, that do them a courtesie, *they that are endued with reason*, ought the more to be so.

100. Of the Calf, and the Hinde.

1. *THe calf said once to the hinde, Seeing thou art* greater in bulk, *and* swifter at running, by reason of the nimblenesse of thy feet, *than the dogs, and far* better fenced with horns *to fight*; why *art thou so much afraid of the dogs, mother?*

2. *The hinde* smiling, *answered it, Because, childe, though I have all those things thou speakest of*, I cannot endure the barking of the dogs, *but* presently begin to run away for fear.

3. MOR. *The fable signifieth, that with those that are cowardly by nature*, no perswasion can prevail, *that they should be courageous.*

101. Of the Bee, and *Jupiter*.

1. *THe Bee, which is the mother of the wax, comming once to sacrifice to the gods, offered* Jupiter *a present of hony.*

2. *With which offering*, Jupiter *being pleased, he bad, that whatsoever she desired, should be granted her.*

3. *The Bee therefore asking, said, O thou the most famous god of all the gods, vouchsafe to grant to thy hand-maid, that whosoever shall* come to her hives to steal hony, *may presently die, as soon as ever I shall have stung him.*

4. At

99. *De Formicâ, & Cicadâ.*

1. FOrmica sitiens in fontem descendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem superfidens, cùm formicam aquis obrui conspiceret, *ramulum ex arbore rostro continuò frangit, & sine mora dejicit in fontem; ad quem formica se applicans, ex aquis in tutum se recepit.*

3. *Obiter* auceps quidam advenit, &, ut columbam venetur, *calamos erigit.*

4. Formica id percipiens *pedem alterum momordit aucupis; eo dolore auceps concitus,* calamos dimittit; quorum strepitu columba territa ex arbore aufugiens, *vitæ periculum evasit.*

5. *MOR.* Fabula significat, cum bruta *in beneficos grata sunt, eò magis esse debent,* qui participes sunt rationis.

100. *De Vitulo, & Cervâ.*

1. VItulus cervæ aliquando ait; Cùm *magnitudine* sis *majori* canibus, & *pedum celeritate cursu velocior*, & ad pugnam longè *cornibus munitior*; *cujus rei gratiâ*, mater, tantopere canes reformidas?

2. Ei cerva inquit, subridens; Quoniam, fili, licet quæ dicis omnia possideam, *canum latratum ferre non possum*, sed *præ timore fugam statim arripio.*

3. *MOR.* Fabula significat, quòd qui naturâ timidi sunt, apud eos ut audeant *nulla valet hortatio.*

101. *De Ape, & Jove.*

1. APes quæ ceræ mater existit, quondam accedens ut dii sacra faceret, *Jovi* donum obtulit mellis.

2. Quâ oblatione *Jupiter* lætus, jussit sibi concedi quicquid ipsa precaretur.

3. Apes igitur rogans, ait, Illustrissime deus deorum, ancillæ tuæ concedere velis, ut quicunque *ad alvearia pro rapiendo melle accesserit*, is, simul ac pupugero eum, continuò moriatur.

4. At which request, *Jupiter* being put to a stand, *because* he loved *man-kinde* very well, *he said at the last to the Bee.*

5. It may suffice thee, *that, whosoever shall come to thy hives to steal hony, if thou sting him, and in the stinging*, lose thy sting, *thou thy self die presently, and* thy sting cost thee thy life.

6. MOR. *The fable signifieth, that sometimes we wish harms to our enemies, which are oftner turned upon our selves.*

102. Of the Flie.

1. WHen *a flie, that had fallen into a* flesh pottage-pot, *perceived that she was like to be drowned in the* broth, *she said with her self:*

2. *Lo, I have drunk so much, I have eaten so much, and bathed my self so much, that* I can finde in my heart to die, having my belly full of broth.

3. MOR. *The fable signifieth, that it is a wise-man's part to bear that courageously, which he cannot avoid.*

103. Of the young-Man, and the Swallow.

1. WHen *a riotous young man had* spent his father's estate, *and* nothing but his cloaths was left him, *seeing a swallow before the season, and thinking that summer was come already, he sold his cloaths too.*

2. *But winter comming again, when he* was troubled with a great cold, *and saw the swallow again, which also was* starved her self to death with cold, *he said:*

3. *O thou naughty bird, which* hast undone me and thy self too.

4. MOR. *The fable signifieth, that* those things cannot long continue, *which are not done in their season.*

104. Of the Sick-man, and the Physitian.

1. A *Sick-man being asked by a physician, how he did, answered, That* he had sweatt too much.

2. *The physician said, That was good.*

3. *The sick-man being asked a second time, by the same man, how he did, he said, That* he was troubled with a great cold.

4. *The Physician said, That that also would be* for his health.

5. *The sick man being asked a third time, by the same physician, how*

4. *Quâ rogatione* Jupiter *ambiguus*, quoniam genus mortalium *longè amabat*, demum Api ait;

5. *Satis tibi sit*, quòd quicunque alvearia pro rapiendo melle accesserit, si eum pupugeris, & in punctură *stimulum dimiseris*; continuò ipsa moriaris, *tibi*que *vita sit ipse stimulus.*

6. *MOR.* Fabula significat, quòd inimicis quandoque mala precamur, quæ in nos sæpiùs vertuntur.

102. *De Muscâ.*

1. MUsca, quæ in *ollam carnium* deciderat, cùm se in *brodio* suffocari sensit, secum ipsa ait;

2. Ecce, tantum bibi, tantum comedi, tantum me lavi, quòd *jure satura mori possum.*

3. *MOR.* Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. ADolescens luxuriosus, cùm *bona patris consumpsisset*, *solaque vestis remansit*, visâ ante tempus hirundine, æstatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuò ortâ, cùm *immenso cruciaretur frigore*, visâ rursum hirundine, quæ & ipsa *frigore obibat*, ait;

3. O pessima avis, quæ *me & te pariter perdidisti.*

4. *MOR.* Fabula significat, quòd quæ suo tempore non fiunt *ea diu stare nequeunt.*

104. *De Ægroto, & Medico.*

1. AEger à medico rogatus, quo pacto se habuisset, *Plus quam esset opus se sudâsse*, respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, Se *vehementi frigore fuisse comprehensum.*

4. Id *ad salutem* fore, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; in-

how he did, said, That he had much ado to disgest any thing.

6. The physician said again, That that was very good for his health.

7. Afterwards, when one of his own houshold-servants asked the sick man, how he did, the sick man said to him;

8. I have very many, and very good signes of health, as the physician saith; yet, I am ready to die with those symptomes.

105. Of a Wood man.

1. AS a Wood-man felled wood by a river, which was dedicated to the god Mercury, his Ax by chance fell into the river.

2. He therefore being very sorrowfull, sat him down and sighed by the rivers side.

3. Mercury being moved with pitty, appeared to the Wood-man, and asked him the cause of his weeping; which as soon as he understood, he brought him a golden Ax, and asked him, Whether that was it which he had lost, or not?

4. But the poor man said, It was none of his.

5. Again, Mercury offered him another of silver; which, when the poor man said, was not his; last of all Mercury reached him a wooden one.

6. When the poor man said, that that was his, Mercury, understanding him to be a true and just man, bestowed all upon him.

7. The wood-man then comming to his fellowes, declareth what had hapened to him.

8. One of his companions being desirous to try the like, when he came to the river, threw his ax into the water, and then sat him down on the bank, weeping

9. The reason of whose weeping Mercury understanding, he brought a golden ax, and asked him, whether that was it which he had lost, or not.

10. Which when he said, It was his; Mercury, after he perceived his impudence and lie, neither gave him the golden one, nor his own.

11. MOR. The fable signifieth, that by how much God is more ready to help honest men, he is by so much the more infestuous to wicked men.

quit ægrotus, *se cum difficultate digerere potuisse.*

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7. Deinde ex domesticis cùm quidam ægrotum interrogaret, quomodo valeret, illi æger ait;

8. Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. Lignator quidam dum juxta flumen, deo Mercurio dicatum, *ligna cæderet*, securis casu decidit in flumen.

2. Multo igitur mœrore comprehensus, juxta fluminis ripam *gemens considebat.*

3. *Mercurius*, misericordiâ motus, Lignario apparuit, suique fletûs causam rogavit; quam simulac didicit, securim auream adferens, utrùm quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, *Mercurius* alteram detulit, argenteam; quam cùm pauper ille suam quoque esse negaret, postremò *Mercurius* ligneam sustulit.

6. Illam suam esse cùm pauper assentiret; *Mercurius* cognoscens illum esse hominem verum justumque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarius, quid sibi acciderat declarat.

8. Unus è sociis *id experiri volens*; cùm ad flumen accessisset, securim in aquam dejecit, deinde flens in ripâ consedit.

9. Cujus *Mercurius* fletûs *causam edoctus*, securim auream afferens, si, quam perdiderat, illáne esset, rogavit.

10. Quam cùm suam assereret; *Mercurius* cognitâ ejus impudentiâ, ac mendacio, nec auream, nec suam tradidit.

11. *MOR.* Fabula significat, quòd quantò deus propitior est probis, eò improbis exístit infestior.

106. Of the Asse and *Jupiter*.

1. AN asse that served a gardiner, having but a little meat, and a great deal of work, intreated Jupiter to send him another Master.

2. Therefore Jupiter commands, that he should be sold to a potter.

3. With whom, when the asse wrought, in carrying clay, bricks, tyles, and the like, he beseecheth Jupiter again, that he might serve another Master.

4. Jupiter again gives order, that he should be sold to a Tanner.

5. Whom the asse serving with much toile, and little meat, said, with a groan, Wo is me, poor asse, who forgoing better Masters, am come to a worse; with whom, as I perceive, even my hyde will be tanned after I am dead.

107. Of the Hares, and the Frogs.

1. THe hares met all together; where, after they had complained of their inbred misery, and wailed, that they had a more miserable life given them, than other living creatures, (because Men, Eagles, and Dogs, pursued them even to death) they resolved, that it would be better for them to die at once, than to continue longer in such a wretched kinde of life.

2. After they had taken this resolution, as they ran apace, to cast themselves headlong into a pond; the frogs which sat upon the pond-side, as soon as they heard the noise, leap'd down into the pond, and div'd under the water.

3. Which thing, when the hare that went the formost, saw, she said to the rest, Stand.

4. For, we must alter our resolution.

5. Because, as ye see clearly, there are found some living creatures more fearfull than we.

6. MOR. The fable signifieth, that when a man in misery, sees one more miserable than himself, he bears his own misery more patiently.

108. Of the Asse, and the Horse.

1. WHen an asse saw a horse to be well fed, and to live at ease with good looking to, he commended him to be very happy, and said, That he himself was too too unhappy,

106. *De Asino, & Jove.*

1. ASinus olitori cuidam serviens, cùm *parùm comederet, & multùm laboraret*, *Jovem* exoravit, ut alium dominum sibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo væneat.

3. Apud quem asinus cùm laboraret in deportando lutum, lateres, tegulas, & hujusmodi, secundò *Jovem* precatur, ut *alteri deserviat domino.*

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui asinus multo labore, & pauco cibo serviens, Heu me miserum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam post mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. LEpores *in unum simul convenerunt*; ubi cùm de miseriâ ipsorum innatâ dolerent gemerentque, quod vita eis, quàm cæteris animalibus, data esset miserior, (quoniam Homines, Aquilæ, & Canes, *ad mortem usque* persequerentur) decernunt meliùs sibi fore semel mori, quàm *in vitâ tam miserâ diutiùs permanere.*

2. Hoc capto consilio, ut se in stagnum præcipitent, dum ociùs tenderent; ranæ, quæ super stagni ripâ astabant, ut strepitum audiunt, in stagnum desiliunt, *seque aquis submergunt.*

3. Quam rem cùm lepus qui præibat conspicatur, reliquis ait, State.

4. Nam, *nobis sententia mutanda est.*

5. Quippe, ut *liquidò videtis*, animalia quàm nos magis timida reperiuntur.

6. *MOR.* Fabula significat, quòd cùm miser miseriorem aspicit, suam *æquiùs* miseriam fert.

108. *De Asino, & Equo.*

1. ASinus cùm equum *alimoniâ, & etiò diligenti curâ abundare* perspiceret, eum longè beatum esse commendabat, seque nimium infelicem dicebat; qui, cùm multum laboret,

because, though he took much pains, he had scarce his belly full of chaffe.

2. *But when a time of war came,* an armed souldier gets upon the horse; *and when he rushed* into the midst of the enemies, *the horse being* stab'd with a tuck, fell all along flat upon the ground.

3. *Whom when the asse beheld, he sighed, and pitied him, and* changed his opinion.

4. MOR. *The fable signifieth, that one ought rather* to like poverty, *which is the mother of rest, than to envy them that are more wealthy.*

109. Of the Asse, and the Woolf.

1. *AN asse* trode upon a thorn with one of his feet, *and* being lamed, *when he saw a woolf comming to him, and was not able to run away, he said with a lamentable tone;*

2. *Ho woolf,* I am ready to die for pain; *but,* since it must needs be, *that I must be meat for thee and the crowes, I* intreat thee to be so kind, as to draw a thorn out of my foot, *that by thy good office, I may* die without pain.

3. *Whilst the woolf pulls the thorn out with his teeth,* the asse gave him a kick with his heel.

4. *The woolf thereupon* having his nose, and his forehead, and his teeth all broken, *cryeth out, Wo is me, poor wretch,* I am rightly served, (*and* he saith it over again, as he wailed) *who when I was but a cook, would be also a physician.*

5. MOR. *The fable signifieth, that every one should employ himself, in the trade which he understands.*

110. Of the Woman, and the Hen.

1. *A Woman had a hen, which laid golden eggs* ever and anon.

2. *The woman therefore, thinking that the hen was all gold within, killed her.*

3. *But when she found her to be like other hens, whereas she thought to become rich,* she lost the profit which she had at first, out of a desire to get more.

4. MOR. *This fable signifieth, that we oftentimes lose* present profit, *out of a desire of having more.*

ad saturitatem de paleis haud haberet.

2. At cùm tempus belli advenit, *miles armatus equum ascendit*, ac, cùm *medios decurrit in hostes*, equus *mucrone percussus* cadit *humi prostratus.*

3. Quem asinus perspiciens, ingemuit, ejusque misertus, *sui animi sententiam mutavit.*

4. *MOR.* Fabula significat, quòd *cum paupertate*, quæ mater est quietis, quis *convenire* debet potiùs, quàm locupletioribus invidere.

109. *De Asino, & Lupo.*

1. ASinus quidam *pede altero sentem calcavit, claudusque factus*, cùm lupum ad se venientem conspiceret, nec fugere posset, miserabili voce inquit:

2. Heus lupe, *demorior equidem è dolore*; sed *ex quo opus est*, ut tibi & corvis futurus sim cibus, *obsecro quatenus tuâ benignitate sentem è pede velis extrahere*, ut munere tuo extremum *sine dolore obeam diem.*

3. Dum sentem dentibus lupus evellit, *asinus eum calce percussit.*

4. Lupus deinde, *naso, fronte, ac dentibus perfractis*, Heu me miserum, exclamat, (*deplorandoque reiterat*) qui cùm essem coquus, medicus esse volui.

5. *MOR.* Fabula significat, quòd *quam quisque novit, in eâ se exerceat arte.*

110. *De Muliere, & Gallina.*

1. MUlier quædam gallinam habebat, quæ aurea *continuò* ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cùm aliis gallinis esse similem reperit, ubi divitem fore putabat, *quem primò quæstum habebat, eum plus habendi cupiditate amisit.*

4. *MOR.* Fabula significat, quòd plùs habendi cupiditate, id sæpe perdimus, *quod habemus in manibus, lucrum.*

111. Of the Frog, and the Fox.

1. A *Frog that was in a fen, when in croaking to other beasts, he professed himself to be a physician, and* skilfull in drugs; *a fox* said very handsomely *unto him:*

2. *How shouldest thou cure others, seeing thou canst not tell how to cure thy self, that* goest lamely?

3. MOR. *The fable signifieth, that one cannot teach others that, which he hath not learn'd.*

112. Of the Serpent, and the Husbandman.

1. W*Hen a serpent, that had a hole before a husband-man's house, was struck by the husbandman's boy, it* bit him so sore, *that* the boy died suddainly upon the biting.

2. When this thing was known, *the* parents made great lamentation.

3. *Then the father being moved with grief, took an Ax, and went after the serpent to kill it; and as he* weilded his ax *to hit the serpent,* he cut off the end of its tail.

4. *Afterwards being desirous to make peace with the serpent, he took meal, and water, and salt, and hony, and invited the serpent, that they might become friends one with another.*

5. *But the serpent* lying under a great stone, *hissed, and said;*

6. You take pains to no purpose, *good Sir.*

7. *For there can be no friendship made betwixt us; for, as long as I shall see my self without my tail, and you your son's grave,* we can never be quiet in our minds.

8. MOR. *The fable signifieth, that grudges cannot be taken away, when* the remembrance of wrongs is very fresh.

113. Of the Hen, and the Fox.

1. W*Hen a fox that went into a hen-house, saw a hen sick upon her nest, she asked her, How she did.*

2. *To whom the hen answered readily,* I should be a little better, *sister, if thou wouldest go away hence.*

3. MOR. *The fable signifieth, that* the company of enemies is soo too troublesome.

111. *De Ranâ, & Vulpe.*

1. RAna, in palude existens, cæteris animalibus clamando cùm profiteretur se medicam esse, *pharmacorumque peritum*, ei vulpes *venustissimè ait*,

2. Quî alios curaveris, cùm *claudicantem* curare te nescias?

3. *MOR.* Fabula significat, quòd alios docere quis non potest id, quod haud didicerit.

112. *De Serpente, & Agricolâ.*

1. SErpens, ante agricolæ cujusdam domum latebras habens, cùm ab agricolæ filio esset percussus, *tam acriter ipsum momordit*, quòd *morsu ex illo puer repentè obiit.*

2. *Hâc re cognitâ, magnus inter parentes gemitus oritur.*

3. Tunc pater mærore concitus, acceptâ securi, serpentem ut occideret persequitur; *vibransque securim*, ut serpentem percuteret, *extremum caudæ ejus cecîdit.*

4. Deinde volens pacem cum serpente confiecre, acceptis farinâ, aquâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens *sub petrâ latens*, sibilando ait;

6. *Frustrà laboras*, bone vir.

7. Nam, inter nos amicitia fieri non potest; quippe dum me fine caudâ aspexero, & tu tui filii sepulchrum, *quieti animo esse nequibimus.*

8. *MOR.* Fabula significat, quòd cùm *injuriarum recens vel maximè existat memoria*, odia tolli minimè queunt.

112. *De Gallinâ, & Vulpe.*

1. VUlpes gallinarun tugurium ingressa, cùm gallinam nido ægrotantem aspexit, eam rogavit, Quomodo valeret.

2. Cui gallina promptè respondit, *meliusculè me haberem, si hinc abires*, soror:

3. *MOR.* Fabula significat, quòd *inimicorum præsentia nimiùm molesta est.*

114. Of the Traveller.

1. A *Traveller when he* had travelled a great way, *vowed a vow to* Mercury, *that if he found any thing, he would give him the half of it.*

2. *By chance then he found* a bag, full of Almonds and Dates; *and when he thought it had been silver, he took the bag, and ate the* almond-kernels, *and* the meat of the dates *himself.*

3. *And then going in to* Mercury's *Temple, and taking hold of his altar, he said to him,* with a jeering kind of speech:

4. Mercury, *I now pay thee my vow, for I offer thee the half of what things I found, that is,* the stones of the Dates, and the shells of the Almonds.

5. MOR. *This tale signifieth, that covetousnesse makes men contemners of God.*

115. Of the Lion, and the Man.

1. WHen *once a lion and a* man went upon the way together, *and as they went each* set out himself in words; *behold, they met with a stone-pillar, on which it was engraven, that a man strangled a lion.*

2. *Which sculpture, the man shewing to the lion, said, Here one may see, how much men are more excellent and stronger then lions, and all wilde beasts.*

3. *The lion* answering him readily, *said, If there were those that knew how to grave amongst lions, as there are those amongst men, thou shouldest see more men engraven killed by lions, than lions by men.*

4. MOR. *The fable signifieth, that bragging men feigne, that they did that, which they never assayed to do.*

234. Of the Fox.

1. WHen *a fox saw* clusters *already* full of grapes, *and almost ripe, being desirous to eat of them,* he tried every way *how he might get them.*

2. *But when he had tried every way in vain, and could not satisfie his desire, turning his sorrow into joy, he said:*

3. *Those bunches of grapes are too sour yet.*

4. MOR. *The fable signifieth, that it is the property of a wise man* to feigne, that he is unwilling to have that, which he knowes he cannot get.

114. De Viatore.

1. VIator quidam, cùm *multam viam viâsset*, votum *Mercurio* vovit, quòd si quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit *peram, amygdalis dactyliſque refertam*, & cùm putaret id esse argentum, peram capiens, *amygdalarum nucleos*, & *carnes dactylorum* ipse comedit.

3. Deinde templum *Mercurii* ingressus, atque aram manibus tenens, *verbis ridiculis* inquit ad eum.

4. Votum, *Mercuri*, nunc persolvo tibi; nam quas equidem res adinveni, earum tibi offero dimidium, *ossa* scilicet *dactylorum*, ac *testas amygdalarum*.

5. *MOR.* Fabula significat, quòd homines avaritia, deorum efficit contemptores.

115. De *Leone, & Homine.*

1. LEo & homo, *cùm semel simul viam viarent*, ac inter viandum, *se* quisque *verbis commendaret*, ecce, lapideæ occurrunt columnæ, in quibus erat incisum, quòd homo suffocavit leonem.

2. Quam sculpturam homo leoni ostendens ait: Hîc videre licet, quantò homines leonibus ac feris omnibus præstantiores sunt, ac robustiores.

3. Ei leo *promptè respondens* inquit, Si apud leones essent, ceu apud homines, qui sculpere scirent, plures à leonibus homines, quàm ab hominibus leones suffocari videres.

3. *MOR.* Fabula significat, quòd homines jactabundi fingunt se fecisse, quæ facere nunquam tentârunt.

116. *De vulpe quadam.*

1. VUlpes cùm *racemos uvarum plenos* jam, ac matureſcentes perspiceret, cupida de illis manducare, *omnem viam machinata est*, quâ illos comprehendere posset.

2. Sed cùm omnem viam fruſtra tentâsset, nec desiderio suo satisfacere quivisset, mœstitiam vertens in gaudium, ait;

3. Racemi illi adhuc nimium sunt acerbi.

4. *MOR.* Fabula significat, quòd prudentis est *fingere se nolle, quæ se consequi non posse agnoscit.*

117. Of the Boy, and the Scorpion.

1. A *Boy* sought after grashoppers *in the Country*; *and when he would have taken a scorpion, the scorpion, after she knew his simplicity, said to him*:

2. *Oh boy*, keep thee quiet, *and* hold off thy hand, if thou wilt not be wholly undone.

3. MOR. *The fable signifieth, that he knoweth well what he ought to avoid, and what to follow, that* considereth both waies.

118. Of the Fowler, and the Partridge.

1. W*Hen a fowler would have killed a partridge, which he had caught, the partridge sighed, and* said thus *unto him*:

2. *Oh thou* partridge-catcher, *if thou wilt let me go, and grant me my life, I will fetch thee in a many more other partridges.*

3. *And the fowler* answered handsomely, *Now I think thou deservest the rather to be killed, because thou promisest to destroy thy friends by treachery.*

4. MOR. *The fable signifieth, that he that seeketh by treachery to undo his friends, falleth headlong into danger.*

119. Of the Hare, and the Tortoise.

1. A *Tortoise, when a hare jeered at his feet, smiled, and said to her*:

2. *If thou wilt* run a race with me, thou shalt clearly see, *that I am swifter than thou art.*

3. *To whom the hare said, Thou dost not know what my feet can do; but let us choose us a judge, that may* set us out a race and a goal.

4. *Thereupon they made choice of a fox, being the wittiest of all brutes, which appointed them the place, and* the goal of the race.

5. *The tortoise, having abandoned all sloth and negligence, setting on her journey, never rested till she came at the goal.*

6. *But the hare trusting to her feet, after she had rested her a little, awoke, and ran to the gole* as fast as her leggs could carry her.

7. *And when she found the tortoise resting there,* she confessed *with shame,* that the tortoise had won of her.

8. MOR. *The fable signifieth, that even very great matters will be dispatched by care and diligence, not by strength of body.*

120. Of

117. *De Puero, & Scorpione.*

1. PUer quidam ruri *venabatur locustas*, & cùm scorpionem capere vellet, scorpio, simplicitate ejus cognitâ, ait ei;

2. Heus puer, *dege in pace*, ac *manum abstine*, si *non vis totus perire.*

3. *MOR.* Fabula significat, quòd qui *in utramque partem cogitat*, is quæ sequi & quæ vitare debeat, probè tenet.

118. *De Venatore, & Perdice.*

1. VEnator quidam, cùm quam ceperat perdicem occidere vellet; perdix gemens *hujusmodi verba fecit* ad eum.

2. Heus *perdicum auceps*, si me missam feceris, ac vitam donaveris, alias perplures conducam tibi perdices.

3. Et auceps *appositè respondet*; nunc ego te magis occîdi dignam judico, quòd amicos per insidias perdere polliceris.

4. *MOR.* Fabula significat, quòd qui sibi charos perdere dolo quærit, is præceps in periculum incidit.

119. *De Lépore, & Testudine.*

1. TEstudo, cùm ejus pedes lepus derideret, subridens inquit ad eum.

2. Si *periculum in cursu feceris*, quòd quàm tu velocior sim, *liquidò cognosces.*

3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes; sed judicem eligamus, qui *cursum & terminum nobis definiat.*

4. Igitur eligunt vulpem, brutorum omnium sagacissimam, quæ & locum, & *cursûs terminum* constituit.

5. Testudo, omni segnitie & negligentiâ semotâ, iter arripiens, haud quievit donec ad terminum pervenit.

6. Lepus verò pedibus fidens, ubi paulùm quievit, somno excitatus, *quantum pedes valuerunt*, ad terminum cucurrit.

7. Ibique cùm testudinem quiescentem reperit, se cum rubore *fatetur à testudine superatum.*

8. *MOR.* Fabula significat, quòd studio & diligentiâ, non corporis viribus, res vel maximæ conficiuntur.

120. Of the Sallow, and the Ax.

1. *When the ax feld a sallow-tree, it made wedges of it, with which it might more easily cleave the sallow.*

2. *Which thing, the sallow perceiving, it sighed and wailed, saying:*

3. *I do not so much complain of the ax, which cutteth me by mens hands, as of the wedges which are* made out of my own body.

4. MOR. *The fable signifieth, that in adversity oftentimes,* friends that are not true, *are more infestuous to friends, than enemies are.*

121. Of the Boy, and his Mother.

1. *A Boy having* closely pilfred a book from his fellow, *out of the school, gave it to his mother, which when his mother willingly received, and did not correct her son, the boy again stole a cloak from another, and brought it to his mother too.*

2. *Which when his mother also received willingly, the boy wanting correction, (after he had stole more things day by day, and greater matters,* as his years grew on*) was at last publickly taken, and* openly condemned by the Sheriffs to die, *as being guilty of theft.*

3. *But when he was brought to the place of justice, and his mother followed him crying, after he had got leave* to speak a word to his mother in her ear, *he turned to her, and* holding his mouth to his mothers ear, *as if he were about to tell her some secret,* he bit off her ear.

4. *His mother* cryed out because of the smart, *and* cursed him.

5. *Then they that led him along,* blamed him exceedingly; *not onely for his theft, but because he was so* ungracious towards his mother.

6. *But he said to them* without blushing; *Let none of you wonder, that I have bit off my mother's ear; for, she her self hath been the author and cause of this my undoing.*

7. *For, if she had corrected me when I brought her a book, which I first filched from my fellow out of the school; having left my theevery* for fear of strokes, *I should never have come for the present to this kind of base death.*

8. MOR. *The fable signifieth, that he that in doing amisse is not corrected at the very first, becommeth* more wicked every day than other.

120. *De Salice, & Securi.*

1. SEcuris, cùm salicem cæderet, exeâ ipsâ cuneos fecit, quibus salicem faciliùs scinderet.

2. Quam rem præsentiens salix, gemens ejulansque ait;

3. Non tantum de securi queror, quæ hominum manibus me scindit, quantum de cuneis qui *fiunt ex corpore meo.*

4. *MOR.* Fabula significat, quòd in adversis, *non-veri amici* infestiores amicis, quàm inimici, sæpiùs redduntur.

121. *De Puero, & Matre.*

1. PUer quidam, è ludo literario *librum socio clàm auferens*, suæ matri tradidit illum, quem mater cùm libenter accepisset, nec filium castigâsset, rursus puer alii vestem clàm abstulit, atque matri quoque detulit.

2. Quam cùm mater etiam libenter accepisset, puer castigatione carens, cùm plura in diem, ac majora *accrescentibus annis* furaretur, demum publicè captus, ceu furti reus, *per quæstores publicè damnatus est* mortis.

3. Sed cùm ad locum justitiæ duceretur, eumque mater gemebunda sequeretur, impetratâ veniâ ut *matri ad aurem unum loqui verbum* liceret, ad eam conversus, *atq; os auri matris adhibens*, uti quippiam secreti dicturus, *aurum dentibus illi abscidit.*

4. Mater verò *præ dolore exclamans, mala illi imprecatur.*

5. Tunc qui eum ducebant, eum *supra modum criminabantur*, non solùm furti, sed quòd tam *impius* fuit *in matrem.*

6. Ille *absque rubore* inquit ad eos; *Nemini vestrûm sit mirum*, quòd aurem matris dentibus abscidi; ipsa enim hujus meæ perditionis auctor est & causa.

7. Quippe si me castigâsset, cùm ei librum detuli, quem socio è scholis primùm clàm abstuli, omissis *præ timore verberum* furtis, ad hoc in præsentiâ genus turpissimæ mortis non pervenissem.

8. *MOR.* Fabula significat, quod qui in deliquendo ab initio non castigatur, *facinorosior in diem* efficitur.

122. Of the Shepherd, and the Sea.

1. A Shepheard feeding sheep by the sea-shore, when he once saw the sea calm, having a minde to sail, he changed his sheep for dates; which being shipt, when now he was put forth into the main sea, and was tossed to and fro with a storm, without any hope of being saved; he threw all those things that were in the ship into the sea, and with much ado got in to a haven.

2. Soon after, when he kept sheep, and saw the sea now calm again, he said jestingly to his fellow, that commended the calmnesse of the sea; The sea would have dates again.

3. MOR. The fable signifieth, that use and experience, make us more wary amidst dangers.

123. Of the Peach-tree, and the Apple-tree.

1. The peach-tree and the apple-tree were at a controversie, whether was the fairer.

2. When they had striven a long time one with another, with sundry and sharp debates; a bramble out of the next hedge, hearing their contests, came to them, and said;

3. You have striven enough and too much betwixt your selves; be very quiet, and put an end to your brabbles.

4. MOR. The fable signifieth, that meaner men do oft-times; settle the controversies of their betters.

124. Of the Mole, and its Dam.

1. The Mole is a living-creature, blinde by nature.

2. She said once to her dam, I perceive a great smell.

3. A little after, she saith again, I see a high chimney.

4. Again, a third time she saith, I hear the noise of smith's hammers.

5. Her mother said gently to her, O daughter, thou, as far as I perceive, art deprived not onely of thine eyes, but also of thy nose and ears.

6. MOR. The fable signifieth, that bragging fellowes, when they professe great matters, are then most of all confuted in the smallest.

125. Of the Wasps, the partridges, and the Husband-man.

1. When once the wasps, and the partridges, being thirsty, were met together, they went to a country-man, begging drink of him, and promised, that they would abundantly requite him for his water.

2. But

122. *De Pastore, & Mari.*

1. PAstor quidam juxta littus maris pecudes pascens, cùm mare ipsum semel placidum aspiceret, *navigandi studio captus*, oves pro dactylis commutavit; quibus *navi impositis*, cùm *in altum* jam *navigaret*, & *in tempestate* sine spe salutis *fluctuaret*, quæ in navi sunt ea omnia projecit, atque *in portum vix se recepit.*

2. Denuò cùm oves pasceret, ac rursum mare jam tranquillum videret, suo consocio ipsam maris tranquillitatem commendanti, *ridiculè ait*; Mare iterum dactylos cupit.

3. *MOR.* Fabula significat, quòd usus & peritia nos reddunt in periculis cautiores.

123. *De Punicâ & Malo, arboribus.*

1. PUnica & malus, arbores, *de pulchritudine contendebant.*

2. Cùm diu inter se *variis & acerbis contentionibus certâssent*, rubus, ex proximâ sepe, hujusmodi contentiones accipiens, accessit ad eas, atque inquit:

3. *Satis jam satis certatum inter vos est*; quiescite admodum, & contentionibus finem imponite.

4. *MOR.* Fabula significat, quòd minores majorum *lites* sæpenumero *componunt.*

124. *De Talpa, & Matre.*

1. TAlpa cæcum animal naturâ est.

2. Hæc aliquando matri ait, *Ingentem sentio odorem.*

3. Parùm pòst rursum ait, *Excelsam* aspicio *fornacem.*

4. Tertiò item ait, *Malleorum sonitus* audio *fabrilium.*

5. Ei mater comiter ait; Heus filia, tu, uti percipio, non solùm oculis, sed naso, & auribus orba existis.

6. *MOR.* Fabula significat, quòd homines jactabundi, cùm *magna profitentur*, tunc vel maximè *in minimis redarguuntur.*

125. *De Vespis, perdicibus, & Agricolâ.*

1. VEspæ semel & perdices, *siti concitæ*, cùm simul convenissent, ad rusticum quendam tendunt, potum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.

2. *For, the partridges promise to dig him his vineyard, so that his vines should yield full clusters of grapes.*

3. *And the wasps profer largely, that they would defend his vineyard, by going about it, and* keep theeves away *thence.*

4. *To whom the husbandman said, I have two oxen, which though they promise nothing, do nevertheless do this same work.*

5. *And therefore it is better for me, to give them water, than you.*

6. MOR. *The fable signifieth, that we must not help to maintain them, that are* idle and unprofitable.

126. Of Jupiter.

1. WHen Jupiter made a wedding, *every living creature offered him presents,* each as they were able.

2. *And the serpent* pluck'd a Rose, *and offered it to* Jupiter, *holding it in her mouth.*

3. *But as soon as* Jupiter *saw her, he said openly, Truly I receive presents from all with a good will, but I do not do so from the serpent.*

4. MOR. *The fable signifieth, that any wise man ought to perswade himself, that wicked men's presents are not without treachery.*

127. Of the Ape.

1. AN *Ape is said to bring forth two young-ones,* towards one *of which onely* she bears affection, *and out of her affection doth nurse it very diligently; but the other she hateth, and careth not for it.*

2. *Now it fell out, that* that which the ape so dearly loved, *was strangled by her in her sleep; wherefore that which was neglected, was brought up to perfect age, as* the mother's onely joy.

3. MOR. *The fable signifieth, that* fortune without doubt, goeth beyond men's forecast.

128. Of the Flea.

1. WHen a flea had *one time* bitten one, *and when he was catch'd, was asked, Who he was, that offered to eat up his limbs; he said, That he was one of that sort of living creatures, to which nature had appointed, that they should* live *on that fashion; and that he would not kill him, seeing he could not do him much hurt.*

2. Quippe perdices vineam fodere promittunt, quòd plenos vites producant racemos.

3. Vespæ verò se vineam circumeundo custodire, ac *fures* inde *amovere*, largè offerunt.

4. Quibus agricola inquit, Duos habeo boves, qui cùm nihil promittunt, eandam hanc operam nihil minùs præstant.

5. Itaque satius est mihi illis, quàm vobis aquam præbere.

6. *MOR.* Fabula significat, non esse illis subveniendum, qui *vani & inutiles sunt.*

126. *De Jove.*

1. Cùm *Jupiter nuptias celebraret*, cuncta animalia illi munera obtulerunt, *quæque pro viribus suis.*

2. Verùm enim serpens *Rosam legit*, & ore illam tenens *Jovi* obtulit.

3. At *Jupiter* ut eum aspexit, palàm inquit, Ab omnibus dona libenter equidem accipio; verùm à serpente id haud quaquam facio.

4. *MOR.* Fabula significat, Improborum munera non esse sine dolis, quivis prudens sibi persuadere debeat.

127. *De Simiâ.*

1. Simia duos catulos párere fertur, quorum *ad unum* duntaxat *afficitur*, & ex affectu illum diligentissimè nutrit; alterum verò odit, negligitque.

2. Contigit autem, quòd *qui in deliciis habebatur*, à simiâ in somnis fuit suffocatus; quamobrem qui neglectus erat, ad perfectam usque ætatem, ceu *matris deliciæ*, fuit educatus.

3. *MOR.* Fabula significat, quòd *hominum prudentiam fortuna proculdubio superat.*

128. *De Pulice.*

1. Pulex cùm quendam *morsu* aliquando *stimulâsset*, captusq; rogaretur, Quisnam esset, qui membra ei depasceret, ait, Se ex eo animalium genere esse, quibus à naturâ datum esset, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipse illi nequeat.

2. *But the man ſmiled, and ſaid to him, Thou ſhalt by ſo much the rather be killed by my hands, becauſe it is not lawfull to hurt any one, more or leſſe,* without cauſe.

3. MOR. *The fable ſignifieth, that we ought not to pitty wicked men, whether they offend leſſe or more.*

129. Of the Flea, and the Man.

1. A *Flea skipping* after its wonted faſhion, *ſetled upon a man's foot, and* bit *him* hard.

2. *At which biting, the man being* greatly vexed, *took the flea, and would have* cruſhed *her* with his nails.

3. *But the flea skipping out of his hands, eſcaped death.*

4. *Then the man exclaimed, and ſaid, O* Hercules, *thou* queller of evill things; *why didſt thou not come, and help me to ſuppreſſe this flea?*

5. MOR. *The fable ſignifieth, that one ought to crave God's aſſiſtance, not in every the leaſt, but in great and weighty matters.*

130. Of the Piſmire, and the Graſhopper.

1. IT *was about* mid-winter, *when the piſmires* laid their wheat abroad in the ſun.

2. *Which a graſhopper ſeeing, when ſhe was* almoſt ſtarved with hunger, *ſhe went to them, and intreated them to give her ſome wheat to eat.*

3. *But when the piſmires asked her, What ſhe did in ſummer, and whether ſhe ſtood* idle, and doing nothing *or no, all that ſeaſon?*

4. *The graſhopper anſwered them, I neither ſtood idle, or doing nothing; but* I ſang, *whereby I* eaſed their toil; that travailed upon the way.

5. *Which when they heard, the piſmires laughed, and ſaid; If thou ſangeſt in ſummer,* to delight travailers; *dance now, for feat leaſt thou* be ſtarved with cold.

6. MOR. *The fable ſignifieth, that he that doth not do things that are to be done, in their ſeaſons,* falls into extremities, *when he doth not think of it.*

131. Of the Husband, and his Wives.

1. IT *was the ſpring-time, wherein one that had been* nicely brought up, *becauſe he was neither young nor old, (for he was* half hoary-haired) *married two wives together; the one* antient *in years, and the other ſomewhat young.*

2. *When*

2. At homo ille subridens, inquit ad eum, eò magis meis necaberis manibus, quoniam nec multùm nec parùm, *abs re*, quempiam lædere licet.

3. *MOR.* Fabula significat, quòd malorum licèt parùm vel multùm desinquant, miserere haud oportet.

129. *De Pulice, & Homine.*

1. PUlex *suo solito more* saltans, super hominis pedem resedit, illumque *morsu acriter pupugit.*

2. Quâ punctione homo *irâ graviter concitus* pulicem cepit, & *unguibus obtundere* voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O *Hercules, malorum extinctor,* ecquid mihi in hunc opprimendum præsens non fuisti?

5. *MOR.* Fabula significat, quòd non in minimis, sed in magnis arduisque rebus à Diis auxilium quis implorare debet.

130. *De Formicâ, & Cicadâ.*

1. HYemis erat *medium*, cùm formicæ *sparsim triticum apricabant.*

2. Quod cicada aspiciens, cùm *inediâ conficeretur*, accessit ad eas; ac triticum, pro alimoniâ ut sibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æstate fecerit, num *segnis & otiosa* eo tempore steterit?

4. Illis cicada ait: neque segnis aut otiosa steti, sed *cantu cecini, quo laborem viæ viantibus levabam.*

5. Quâ re auditâ, formicæ subridentes inquiunt, Si æstate cecinisti, ut *viantes delectares*, nunc salta, nè *frigore conficiaris.*

6. *MOR.* Fabula significat, quòd qui quæ facienda sunt, suo tempore non facit, is *in angustias* (quando non putat) *incidit.*

131. *De Viro, & Uxoribus.*

1. TEmpus erat veris, quo quidam *in deliciis educatus*, cùm nec juvenis nec senex esset, (*semi-canus* enim erat capillis) duas simul duxit uxores; unam quidem *natu grandem*, alteram verò juniorem.

2. *When they dwelt all in one house together, the old wife, that she might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.*

3. *Out of a like desire, the younger, that she might get him away out of the old woman's company, plucked out his white hairs.*

4. *At the last, they so pilled him, that they made their husband bald and ridiculous,* to his utter disgrace.

5. MOR. *The tale signifieth, that there is no better way of health for old men, than to be without women, and especially young ones;* unless they would have themselves quite undone.

132. Of one that promised Impossibilities.

1. A *Poor man being sick and sore pained, when he was* given over by the physicians, *besought the gods, and promised them, that if they would restore him his health again, he would offer them an hundred oxen for a sacrifice.*

2. *But when his wife heard him, and asked him,* Where wilt thou have these, *if thou recover? He said;*

3. *Why, dost thou think that I shall arise hence, that the gods may require these things of me?*

4. MOR. *The fable signifieth, that* many are forward to promise, what they never mean to perform in good earnest.

133. Of the Frogs.

1. *TWo frogs were fed in a fen; but in summer time, when the fen was dryed up, they quite forsook that, and sought out another; but they light upon a deep well.*

2. *Which as soon as they saw, one said to the other, Ho, dost thou hear, let us go down into this well?*

3. *She made answer, and said, If then the* water shall drie up here, *how shall we get up again?*

4. MOR. *The fable sheweth, that we ought not* to set upon things unadvisedly.

134. Of the Dog, and the Cock.

1. A *Dog and a cock,* having made a league of amity, *undertook a journey.*

2. *And*

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem sui pelliceret, quotidie viri caput pertrectans, nigros illi avellebat capillos.

3. Pari studio junior, ut ab anûs consuetudine illum amoveret, albos evellebat capillos.

4. Postremo ità illum depilârunt, ut calvum ac ridiculum, *non sine summo opprobrio*, virum reddiderint.

5. *MOR.* Fabula significat, quòd nulla melior senibus salus existit, quàm fœminis carere, & maximè junioribus, *nisi penitùs obrui se velint.*

132. *De impossibilia promittente.*

1. VIr pauper ægrotans, & malè affectus, cùm *à medicis desperatus* esset, deos rogabat, pollicens, si sanitatem ei rursus restituerent, centum boves ipsis oblaturum esse in sacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, si convaluëris? Ille ait;

3. Putas enim surgere me hinc, ut dii hæc à me repetant?

4. *MOR.* Fabula significat, *multos facilè polliceri, quæ re comprobare non sperent.*

133. *De Ranis.*

1. RAnæ duæ in palude pascebantur, æstate autem siccatâ palude, illâ derelictâ, quærebant aliam; cæterùm profundum invenerunt puteum.

2. Quo viso, altera alteri inquit, Descendamus, heus tu, in hunc puteum.

3. Illa respondens, ait, Si igitur & hîc *aqua aruerit*, quomodo ascendemus?

4. *MOR.* Fabula declarat, non oportere *inconsideratè res aggredi.*

134. *De Cane, & Gallo.*

1. CAnis & gallus, *initâ societate*, iter faciebant.

2. Vesperâ

2. *And when the night came upon them; the cock got up into a tree, and ſlept; but the dog ſlept at* the root of a hollow tree.

3. *When the cock crew in the night, as he uſes to do, a fox, as ſoon as ſhe heard him, ran to him, and ſtanding below, intreated him to come down to her, becauſe ſhe deſired to embrace a living creature, ſo commendable for ſong.*

4. *But when he had bid, that ſhe ſhould firſt call the porter, who ſlept at the bottom of the tree; that after he had opened the dore, he might come down; and as ſhe ſought him, that ſhe might call him,* the dog preſently ſtarting out, tare her all to pieces.

5. MOR. *The fable ſignifieth, that wiſe men do* by a ſleight, *ſend their inſulting enemies to them that are ſtronger.*

135. Of the Lion, and the Bear.

1. A *Lion and a bear having got* a great Fawn *betwixt them,* fought about it.

2. *Thereupon,* being ſorely wounded one by another, *they lay down weary, after they were* taken with a dizineſſe, upon their ſore fight.

3. *Now the fox* going about and about, *when he ſaw them both laid, and the fawn lying betwixt them,* ſtept in betwixt them *both, and ſnatcht it up, and* ran his way.

4. *But they indeed ſaw him; but becauſe they were not able to riſe, they ſaid, Woe is us, poor wretches, becauſe we have taken pains for the fox.*

5. MOR. *The fable ſignifieth, that* whilſt ſome take pains, others go away with the gains.

136. Of the Bat, the Bramble, and the Cormorant.

1. A *Bat, and a bramble, and a cormorant,* having made a league of partnerſhip, *reſolved* to turn Merchants.

2. *Thereupon the bat having borrowed* Money, threw it in to the ſtock; *the bramble took a Suit with her; and the cormorant being the third, brought Braſſe: and* they put to ſea.

3. *Now when a great ſtorm aroſe, and the Ship was overwhelmed, and every thing loſt, they themſelves* eſcaped to land.

4. Since that time *therefore, the cormorant ſits alwaies near the ſea ſhores, to ſee whether the ſea any where caſts up braſſe.*

5. *And the Bat* being afraid of creditors, *doth not appear on the day time, but goeth out to feed by night.*

6. *The*

2. Vesperâ autem superveniente, gallus conscensâ arbore dormiebat, at canis ad *radicem arboris excavatæ.*

2. Cùm gallus ut assolet, noctu cantâsset, vulpes ut audivit, accurrit, & stans inferiùs, ut ad se descenderet, rogabat, quòd cuperet commendabile adeò cantu animal complecti.

4. Cùm autem is dixisset, ut *janitorem* priùs *excitaret* ad radicem dormientem, ut cùm ille aperuisset, descenderet; & illâ quærente ut ipsum vocaret, *canis statim prosiliens eam dilaceravit.*

5. *MOR*, Fabula significat, prudentes homines inimicos insultantes ad fortiores *astu* mittere.

135. *De Leone, & Urso.*

1. LEo & ursus simul *magnum* nacti *Hinnulum*, *de eo pugnabant.*

2. *Graviter* igitur *à seipsis affecti*, ut *ex multâ pugna* etiam *vertigine corriperentur*, defatigati jacebant.

3. Vulpes autem *circùm circà eundo*, ubi postratos eos vidit, & hinnulum in medio jacentem, hunc *per utrosque percurrendo* rapuit, *fugiensque abivit.*

4. At illi videbant quidem ipsum, sed quia non poterant surgere, Nos miseros dicebant, quia vulpi laboravimus.

5. *MOR.* Fabula significat, *aliis laborantibus, alios lucrari.*

136. *Vespertilio, & Rubus, & Mergus.*

1. VEspertilio, & rubus, & mergus, *initâ societate*, *mercatoriam* decreverunt vitam agere.

2. Itaque vespertilio *argentum* mutuata *projecit in medium*; rubus vestem secum accepit; mergus tertius, æs: & *navigaverunt.*

3. Tempestate autem vehementi obortâ, & navi eversâ, omnibus perditis, ipsi *in terram evaserunt.*

4. *Ex illo* igitur mergus littoribus semper assidet, num quópiam æs ejiciat mare.

5. Vespertilio verò, *creditores timens*, interdiu non apparet, noctu ad pabulum exit.

6. Rubus

6. *The bramble* catcheth hold of the cloaths of them that go by, *seeking if any where she can find her own.*

7. MOR. *The fable signifieth, that we* fall again afterwards to those things, *which we most minde.*

137. Of the Peacock, and the Jack-daw.

1. THe *peacock intreated the birds, being about to make a king, that they would make choice of her, for her beauty.*

2. *Now*, when all passed their votes for her, *the jack daw* making a speech, *said*:

3. *But if, when thou art King, the eagle begin to pursue us, how wilt thou relieve us.*

4. MOR. *The fable signifieth, that princes ought to be chosen, not onely for their gallantry, but also for their fortitude and prudence.*

138. Of the wild-Boar, and the Fox.

1. A Wild boar *standing by a tree*, whetted his tushes.

2. *The fox asking him the reason, why he whetted his tushes*, there being no necessity, *he said*;

3. I do not this without cause; *for if danger come upon me, it will then be in vain for me to be busie, in whetting my tusks; but I must use them, being prepared aforehand.*

4. MOR. *The fable signifieth, that one ought to be prepared against a danger.*

139. Of the Lark.

1. A *Lark being caught in a snare, lamented, and said*;

2. *Woe is me, miserable and unhappy bird, I have stollen no bodie's gold, nor silver, nor any other pretious thing.*

3. *But*, a small corn of wheat *hath been the occasion of my death.*

4. MOR. *This fable* aimeth at them, *that undergo great danger for unprofitable gain.*

140. Of the Hind-calf.

1. THe *hind-calf said once to the Hart*:

2. *Sire, thou art both bigger and swifter than the dogs, and besides thou beares* huge horns *for revenge; why then art thou so afraid of them?*

3. *And*

6. Rubus *prætereuntium vesti inhæret*, sicubi suam cognoscat quærendo.

7. *MOR.* Fabula significat, nos *in ea* quibus incumbimus, *in perterum recidere.*

137. *De Pavone, & Monedulâ.*

1. A Vibus creaturis Regem, pavo orabat, ut se ob pulchritudinem eligerent.

2. *Eligentibus* autem *eum omnibus*, monedula, *suscepto sermone*, ait:

3. Sed si, te regnante, aquila nos persequi aggressa fuerit, quomodo nobis opem feres?

4. *MOR.* Fabula significat, Principes non modò propter pulchritudinem, sed ob fortitudinem, & prudentiam eligi oportere.

138. *De Apro sylvestri, & Vulpe.*

1. A *Per agrestis* cuidam arbori adstans, *dentes acuebat.*

2. Vulpe rogante causam, quare *nullâ propositâ necessitate* dentes acueret, ait;

3. *Non absre hoc facio*; nam, si me periculum invaserit, nequaquam me tunc acuendis dentibus occupatum esse oportebit, sed potiùs paratis uti.

4. *MOR.* Fabula significat, adversus periculum præparatum esse oportere.

139. *De Cassitâ.*

1. C Assita laqueo capta, plorans, dicebat;

2. Hei mihi miseræ & infelici volucri, non aurum surripui cujusquam, non argentum, non aliud quicquam pretiosum.

3. *Granum* autem *tritici parvum* mortis mihi causa fuit.

4. *MOR.* Fabula *in eos tendit*, qui ob inutile lucrum, magnum subeunt periculum.

140. *De Hinnulo.*

1. H Innulus aliquando Cervo ait;

2. Pater, tu & major & celerior canibus, & *cornua* præterea *ingentia* gestas ad vindictam; cúrnam igitur sic eos times?

3. Et

3. *And he smiling, said, My son, these things are true indeed; but this one thing I know, that when I hear the barking of a dog, I am presently, I know not how, set a running.*

4. MOR. *The fable signifieth, that they that are by nature fearfull, can be made stout by no admonition.*

141. Of the covetous man.

1. *A Covetous man, when he had sold all his goods, and made a* gold wedge, *he buried it in a place, burying there also both his minde and his reason, and going by it every day, looked at it.*

2. *Now*, one of his work-folks, by minding it, came to know it, *and digged up the wedge, and stole it.*

3. *After this, he went himself also; and seeing the place empty, he began to lament, and* pull off his hair.

4. *When one saw him thus taking on, and understood the reason, he said;*

5. *O Sir, be not so sad; for whilst you had the gold, you had it not.*

6. *Therefore take a stone, and hide it in stead of thy gold, and suppose it to be thy gold, for* it will do thee the same service; *for, as far as I perceive, when thou hadst the gold, thou madst no use of it.*

7. MOR. *The fable signifieth, that the possession of a thing is nothing worth, unlesse use be made of it.*

142. Of the Geese, and the Cranes.

1. *THe geese and the cranes fed in the same medow.*

2. *And when they saw the fowlers, the cranes quickly flew away, because they were leight; but when the geese tarried behinde,* because of the weight of their bodies, *they were taken.*

3. MOR. *The fable signifieth, that* in the sacking of a city, *poor men easily get away; but rich men being taken prisoners, are made slaves.*

143. Of the Tortoise, and the Eagle.

1. *A Tortoise intreated an eagle, that she would teach her to flie.*

2. *But when she told her, that this was* quite different from her nature, *she pressed upon her the more with intreaties.*

3. *Therefore she took her in her tallons, and bare her up a great height; and thence let her down.*

4. *But she fell upon rocks, and was dashed to pieces.*

5. MOR. *The fable signifieth, that many have done themselves hurt,*

3. Et ille ridens ait; Vera quidem hæc, inquit, filj; unum verò scio, quòd cùm canis latratum audivero, *statim ad fugam, nescio quo modo, efferor.*

4. *MOR.* Fabula significat, naturâ timidos, nullâ admonitione fortificari.

141. *De Avaro.*

1. AVarus quidam cùm omnia sua bona vendidisset, & *auream glebam* feciſſet, in loco quodam infodit, unà defosso illic & animo suo & mente, atque quotidiè eundo ipsam videbat.

2. Id autem *ex operariis quidam* observando cognovit, & refossam glebam abstulit.

3. Post hæc & ille profectus, & vacuum locum videns, lugere cæpit, & *capillos evellere.*

4. Hunc cùm quidam vidisset, sic plorantem, & causam audivisset;

5. Nè sic, ait, ô tu tristare; neque enim habens aurum habebas.

6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum esse; *eundem* enim *tibi usum præstabit*; nam, ut video, neq; cùm aurum erat, utebare.

7. *MOR.* Fabula significat, nihil esse possessionem nisi usus adfuerit.

142. *De Anseribus, & Gruibus.*

1. ANseres & grues in eodem prato pascebantur.

2. Venatoribus autem visis, grues, quòd essent leves, statim evolaverunt; anseres verò *ob onus corporum* cùm mansissent, capti fuerunt.

3. *MOR.* Fabula significat, quòd *in expugnatione urbis*, inopes facilè fugere, divites autem servire captos.

243. *De Testudine, & Aquilâ.*

1. TEstudo orabat aquilam, ut se volare doceret.

2. Eâ autem admonente *procul* hoc *à naturâ ipsius esse*; illa magis precibus instabat.

3. Accepit igitur ipsam unguibus, & in altum sustulit; inde demisit.

4. Hæc autem in petras ceeidit, & contrita est.

5. *MOR.* Fabula significat, multos, quia in *contentionibus* prudenti-

hurt, who in their endeavours *have not hearkened to them that were wiser.*

144. Of the Hinde.

1. A *Hinde being* blinde of one eye, *fed upon the shoar, having* the well eye *towards the land, because of the hunters, and the other towards the sea, whence she suspected nothing.*

2. *But some that sailed by, and supposed this, shot her.*

3. *Now she bewailed her self, because she had suffered nothing from whence she feared; and was betrayed by that, which she thought would do her no hurt.*

4. MOR. *The fable signifieth, that oftentimes those things do us good, which seem to be hurtfull for us; and those things do us hurt, which seem good for us.*

145. Of the Hinde, and the Lion.

1. A *Hinde running away from the hunters, entred into a cave.*

2. *And when she had light upon a lion there, she was caught by him.*

3. *And as she dyed, she said, Woe is me! striving to out-run men, I have light upon one, that is* the most cruell of all wild beasts.

4. MOR. *The fable signifieth, that many men, whilst they avoid small perills, run into great ones.*

146. Of the Hinde, and the Vine.

1. A *Hinde running away from the Hunters,* lay hid in a vine.

2. *Now when they had passed by a little, the hinde thinking, that she now* lay very close, *began* to browse the leaves of the vine.

3. *But when they were stirred, the hunters turning back, and supposing that which was true, that some beast was hid under the leaves,* they shot the hinde through with their arrowes.

4. *And she dying, said such words as these, I am justly served; for I ought not to have hurt the vine, which preserved me.*

5. MOR. *The fable signifieth, that God punisheth those, that* wrong their benefactors.

prudentiores non audiverunt, seipsos læsisse.

144. *De Cervâ.*

1. CErva *altero obcæcatâ oculo*, in littore pascebatur, *sanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil suspicabatur.

2. Præternavigantes autem quidam, & hoc conjectantes, ipsam sagittarunt.

3. Hæc autem seipsam lugebat, quòd unde timuerat, nihil passa foret; quod non putabat malum allaturum, ab eo proditam.

4. *MOR.* Fabula significat, sæpe quæ nobis noxia videntur utilia fieri: quæ verò utilia, noxia.

145. *De Cervâ, & Leone.*

1. CErva venatores fugiens, in speluncam ingressa est.

2. In leonem autem ibi cùm incidisset, ab eo comprehensa est.

3. Moriens autem dicebat; Hei mihi, homines fugiens, in *ferarum immitissimum* incidi.

4. *MOR.* Fabula significat, multos homines, dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ, & Vite.*

1. CErva venatores fugiens, *vite delituit.*

2. Cùm præteriissent autem parumper illi, cerva *prorsus* jam *latere* arbitrata, *vitis folia pasci* incepit.

3. Illis verò agitatis, venatores conversi, &, quod erat verum, arbitrati, animal aliquod sub foliis occultari, *sagittis confecerunt cervam.*

4. Hæc autem moriens talia dicebat, Justa passa sum, non enim offendere oportebat, quæ me servâret.

5. *MOR.* Fabula significat, qui *injuriâ benefactores afficiunt*, à Deo puniri.

147. Of the Asse, and the Lion.

1. A *Cock once fed with an asse.*

2. *And when a lion set upon the asse, the cock crew; and the lion (for they say that he is afraid at the crowing of a cock) ran away.*

3. *But the asse thinking, that he ran away because of him,* presently made after the lion.

4. *And as he pursued him a good way off, where the cock's crowing could no more be heard, the lion turned back, and worried him.*

5. *But he, as he died, cryed out, Wo is me, wretched and mad asse!* for what *have I* rushed into the battell, *that were not born of fighting parents?*

6. MOR. *The fable signifieth, that many men have set upon their enemies, that have* crouched on purpose, *and so have been slain by them.*

148. Of the Gardiner, and his Dog.

1. A *Gardiner's dog fell into a well; now the gardiner went down himself into the well, to take him out thence.*

2. *But the dog thinking that he came* to souse him in deeper, *turned and bit the gardiner.*

3. *Now he returning with the smart, said, I am rightly served; for why did I strive to save* one, that would kill himself.

4. MOR. *The fable is against unjust and ingratefull persons.*

149. Of the Swine, and the Dog.

1. A *Swine and a dog* miscalled one another.

2. *And the swine swore by* Venus, *that without all question he* would rend the dog with his teeth.

3. *At these words, the dog said* tauntingly, *Thou dost well to swear to us by* Venus, *for thou shewest, thou art well beloved of her, who by no means admitteth any one, that tasteth thy unclean flesh, into her chappell.*

4. *The swine said to him again. The goddesse therefore* makes greater shew that she loves me, *for this very reason; for she utterly dislikes any one that killeth me, or hurteth me any way.* But thou stinkest both alive and dead.

5. MOR. *The fable signifieth, that discreet Orators can* handsomely

147. *De Asino, & Leone.*

1. CUm asino gallus aliquando pascebatur.

2. Leone autem aggresso asinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) fugit.

3. At asinus ratus propter se fugere, *aggressus est statim leonem.*

4. Ut verò procul hunc persecutus est, quò non ampliùs galli perveniebat vox, conversus leo devoravit.

5. Hic verò moriens clamabat, Me miserum & dementem! ex pugnacibus enim non natus parentibus, *cujus gratiâ in aciem irrui?*

6. *MOR.* Fabula significat, plerosque homines, inimicos, qui *se de industriâ humiliârunt*, aggredi, atque ita ab illis occidi.

148. *De Olitore, & Cane.*

1. OLitoris canis in puteum decidit; olitor autem ipsum illinc extracturus, descendit & ipse in puteum.

2. Ratus autem canis accessisse, ut se *inferiùs magis obrueret*, conversus olitorem momordit.

3. Hic autem cum dolore reversus, Justa inquit patior; nam cur unquam *sui interfectorem* servare studui?

4. *MOR.* Fabula est in injustos, & ingratos.

149 *De Sue, & Cane.*

1. SUs & canis *mutuò conviciabantur.*

2. Et sus jurabat per *Venerem* proculdubiò *dentibus dississurum canem.*

3. Canis verò ad hæc *dissimulanter* dixit, Benè per *Venerem* nobis juras; significas enim ab ipsâ vehementer te amari; quæ impuras tuas carnes degustantem nullo pacto in sacellum admittit.

4. Ei sus, Propter *hoc* igitur *magis præ se fert* dea *amare me*; nam occidentem, aut alio quovis modo lædentem me, omnino aversatur: *Tu* tamen *malè oles, & viva & mortua.*

5. *MOR.* Fabula significat, prudentes Oratores, quæ ab inimicis

homely turn, *what their enemies object, to their own commendation.*

150. Of the Sow, and the Bitch.

1. A *Sow and a bitch* fell out about their fruitfulneſſe.

2. *Now the bitch ſaid, That ſhe was the moſt fruitfull of all creatures, that have feet.*

3. *And the Sow at theſe words ſaid, But when thou ſayeſt theſe words, know, that thou* whelpeſt blinde puppies.

4. MOR. *The fable ſignifieth, that things are judged on, not by their ſpeed, but by their perfection.*

151. Of the Serpent, and the Crab.

1. A *Serpent lived with a crab, having* made a league of friendſhip with him.

2. *Therefore the crab* being plain in behaviour, *adviſed him, that he would change his ſubtlety; but* he did not do as he would have him.

3. *Therefore when the crab had watched him aſleep, and* had pincht him as hard as he could, *he killed him.*

4. *And when the ſerpent, after he was dead, was ſtretch'd out in length, he ſaid, Thou ſhouldeſt have been thus* ſtreight and plain *heretofore, and then thou hadſt not* ſuffered *this* puniſhment.

5. MOR. *The fable ſignifieth, that they rather receive the hurt, that* ſet upon their friends by a wile.

152. Of the Shepheard, and the Woolf.

1. A *Shepheard found* a woolf's whelp newly littered, *and took it up, and brought it up with his dogs.*

2. *And when it was grown up, if at any time a woolf had catched a ſheep, he alſo himſelf made after him with the dogs.*

3. *But when the dogs once could not overtake the woolf, and therefore came back again, he followed him, that when he had overgot him, he might* partake of the prey, *as well as the woolf; and came thence back again.*

4. *But if a woolf had not catcht a ſheep without, he himſelf killed one privately, and ate it with the dogs.*

5. Till

micis objiciuntur, *artificiosè* in laudem convertere.

150. *De Sue, & Cane.*

1. Sus & canis *de fœcunditate certabant.*

2. Dixit verò canis se fœcundam esse maximè pedestrium omnium.

3. Et sus occurrens ad hæc inquit, Sed cùm hæc dicis, scito *cæcos* te *catulos párere.*

4. *MOR.* Fabula significat, non in celeritate res, sed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. Serpens unà eùm cancro vivebat, *initâ cùm eo societate.*

2. Itaque cancer *simplex moribus*, ut & ille astutiam mutaret, admonebat; hic autem *minimè obediebat.*

3. Cùm observâsset igitur cancer ipsum dormientem, & *pro viribus compressisset*, occidit.

4. At serpenti post mortem extenso, ille ait; Sic oportebat antehac *rectum & simplicem* esse; neque enim hanc *pœnam dedisses.*

5. *MOR.* Fabula significat, qui *cum dolo amicos adeunt*, ipsos offendi potiús.

152. *De Pastore, & Lupo.*

1. Pastor *nuper natum lupi catulum* reperit, ac sustulit, unáque cum catulis nutrivit.

2. At cùm adolevisset, si quando lupus ovem rapuisset, cum canibus & ipse persequebatur.

3. Cùm canes verò aliquando non possent assequi lupum, atque ideo reverterentur, ille sequebatur, ut cùm ipsum assecutus esset, *particeps foret venationis* ut lupus; inde redibat.

4. Sin autem lupus extrà non rapuisset ovem, ipse clàm occidens, unà cum canibus comedebat.

5. *Till when the shepheard had* guessed and found out the matter, *he* hang'd him on a tree, *and killed him.*

6. MOR. *The fable signifieth, that a naughty nature doth not breed good manners.*

153. Of the Lion, and the Woolf.

1. A *Lion, when he was old, was sick, and lay in his den.*

2. *Now the other beasts, except the fox, had come to their King, to see how he did.*

3. *The woolf therefore* taking an occasion, *accused the fox to the lion, as if he did* not care for *the lord of him and them all; and therefore did not come to visit him.*

4. *In the mean time, the fox was there, and heard the last words of the woolf; and the lion grumbled against her.*

5. *But* having beg'd a time to make her apology, *she said, And* which *of them that have assembled,* hath done so much good as I, *which have gone about all parts, and have* enquired *and learned* a medicine of a physician for you?

6. *And when the lion had forthwith commanded, that she should* tell the receipt, *she said, If after a live woolf be flead,* you put his warm skin about you.

7. *And as the woolf lay, the fox laughed, and said, Thus thou must not perswade our lord to ill will, but to good will.*

8. MOR. *The fable signifieth, that* he that is daily plotting, doth bring the halter upon his own neck.

154. Of the Woman.

1. A *Woman had a drunken husband; and she, to free him from his distemper,* devised such a trick as this.

2. *For when she had observed him* overgone with drink, *and* senseless like a dead man, *she took him upon her shoulders, and carried him into* a burying vault; *and there laid him, and went away.*

3. *Now when she supposed he was sober, she went and knockt at the door of the burying-vault.*

4. *And when he ask'd,* Who is that, that knocks at the gate? *his wife answered:*

5. It is I, *that bring meat for them that are dead.*

6. *And he replyed, O good wife,* bring me nothing to eat, but some-

5. Donec pastor cùm *conjectâsset, & intellexisset rem, de arbor ipsum suspendit*, & occidit.

6. *MOR.* Fabula significat, naturam pravam bonos mores non nutrire.

153. *De Leone, & Lupo.*

1. LEo, cùm consenuisset, ægrotobat jacens in antro.

2. Accesserant autem visitatura regem, præter vulpem, cætera animalia.

3. Lupus igitur *captâ occasione* accusabat apud leonem vulpem, quasi *nihili facientem* suum omnium dominum, & propterea neque ad visitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupi verba; leo igitur contra eam infremuit.

5. Sed *defensionis tempore petito*, Et *quis*, inquit, eorum qui convenerunt *tantùm profuit, quantùm ego*, quæ in omnem partem circuivi, & *medicamentum pro te à medico quæsivi*, & didici?

6. Cùm autem leo statim, ut *medicamentum diceret*, imperâsset, illa inquit, Si lupo vivente excoriato, ipsius *calidam pellem indueris.*

7. Et lupo jacente, vulpes ridens ait, *Sic* non oportet dominum ad malevolentiam movere, sed benevolentiam.

8. *MOR.* Fabula significat, eum *qui quotidiè machinatur, in seipsum laqueum vertere.*

154. *De Muliere.*

1. MUlier quædam virum ebrium habebat, ipsum autem à morbo liberatura, *tale quid commenta est.*

2. *Aggravatum* enim ipsum *ab ebrietate* cùm observâsset, & *mortui instar insensatum*, in humeros elevatum, in *sepulchretum* allatum deposuit, & abivit.

3. Cùm verò ipsum jam sobrium esse conjectata est, profecta januam pulsavit sepulchreti.

4. Ille autem cùm diceret, *Quis est, qui pulsat januam?* uxor respondit;

5. Mortuis cibaria ferens *ego adsum:*

6. Et ille, *Non mihi comesse, sed bibere*, O optima, *adfer*;

something to drink; *for*, thou makeſt me ſad, *ſeeing thou mentioneſt meat, and not drink.*

7. *But ſhe ſaid, as ſhe wailed, and ſtruck her breaſt, Wo is me, poor woman! for* I have done no good neither by my ſleight.

8. *For you, husband, are not onely not amended, but* you are become worſe than you were; your diſtemper is grown to an habit to you.

9. MOR. *The fable ſignifieth, that we muſt not continue in bad actions; for* cuſtome ſets upon a man ſometimes, even whether he will or not.

155. Of the Swan.

1. A *Rich man kept both a gooſe and a ſwan, yet* not for the ſame purpoſes, *but the one for to ſing, and the other for his table.*

2. *But when the gooſe was to ſuffer thoſe things for which he kept her, it was night, and the time did not permit to diſcern them both.*

3. *Now the ſwan being had away in ſtead of the gooſe, he ſung a ſong, as* an entrance to his death; *and diſcovered his nature by the ſong, and ſo eſcaped death by the ſweetneſſe of his ſinging.*

4. MOR. *The fable ſignifieth, that muſick oft-times deferreth death.*

156. Of the Black-More.

1. ONe *bought a black-more, thinking that he had ſuch a colour, through the negligence of him that had him before.*

2. *And after he had taken him into his houſe, he* uſed all kinde of waſhing towards him, *and ſtrove to make him clean with all kind of baths.*

3. *But he could not alter his colour; but* the ſmart bred a diſeaſe.

4. MOR. *The fable ſignifieth, that,* natures remain, as they were bred at the firſt.

157. Of the Swallow, and the Crow.

1. THe *ſwallow and the crow* ſtrove which was the fairer.

2. *And the crow anſwered and ſaid unto her, But thy beauty looks gay* in the ſpring-time, *but my body laſteth even in winter.*

3. MOR.

tristem enim *me reddis*, cùm cibi, non potûs meministi.

7. Hæc autem pectus plangendo; Hei mihi miseræ, inquit, nam *neque æstu profui.*

8. Tu enim, vir, non solùm non emendatus es, sed *pejor* quoque *teipso evasisti; in habitum tibi deductus est morbus.*

9. *MOR.* Fabula significat, non oportere in malis actibus immorari; nam & *nolentem quandoque hominem consuetudo invadit.*

155. *De Cygno.*

1. VIr dives anserem simul & cygnum nutriebat; *non ad eadem* tamen, sed alterum cantûs, alterum mensæ gratiâ.

2. Cùm autem oporteret anserem pati ea, quorum causâ nutriebat, nox erat, ac discernere, tempus non permisit, utrumque.

3. *Cygnus* autem pro ansere abductus cantat cantum quendam *mortis exordium*; & cantu significat naturam, mortem verò effugit suavitate canendi.

4. *MOR.* Fabula significat, sæpe musicen differre mortem.

156. *De Æthiope.*

1. ÆThiopem quidam emit, talem ei colorem inesse ratus, negligentiâ ejus, qui priùs habuit.

2. Ac assumpto in domum, *omnes ei adhibuit abstersiones*, omnibus lavacris tentavit mundare.

3. At colorem quidem transmutare non potuit, sed *morbum dolor paravit.*

4. *MOR.* Fabula significat, *manere naturas, ut à principio provenerunt.*

157. *De Hirundine, & Cornice.*

1. HIrundo & cornix *de pulchritudine contendebant.*

2. Respondens autem cornix ei dixit; Sed tua pulchritudo *verno tempore floret*, meum verò corpus etiam hyeme durat.

3. *MOR.*

3. MOR. *The fable signifieth, that the* lastingnesse of a body *is better, than the handsomnesse.*

157. Of the Owle.

1. A *N Owle* hanged out at a window.

2. *Now a Bat went and asked her the reason, why she was silent on the day, and sang on the night?*

3. *And when she said,* she did not this for nothing; *(for she said, she had been once caught by singing on the day, and therefore* ever since *she wisely avoided it; the Bat said, But* thou must not now take heed, when it doth thee no good; *but thou shouldest have done it, before thou wast caught.*

4. MOR. *The fable signifieth, that in misfortunes, repentance is unprofitable.*

158. Of the Cockles.

1. A *Country-man's son* rosted cockles.

2. *And when he heard them* chirp, *he said, O ye base living-creatures, do you sing, when your houses are on fire?*

3. MOR. *The fable signifieth, that* every thing done unseasonably, is discommendable.

159. Of the Woman, and her Maid.

1. A Widow-woman being given to work, *and having maides, was wont to raise them up by night to their work,* by the cocks-crow.

2. *And these being tired every day with work, thought it best to kill* the house-cock, *as him that called up their mistresse by night.*

3. *But it befell them, that when this was done,* they fell into a greater mischief; *for the mistresse not knowing the* cock's houre, called them up more unseasonably.

4. MOR. *The fable signifieth, that to many men, their own devices are occasions of harm.*

160. Of the Witch.

1. A Woman that was a witch, promising to with-hold God's wrath, *went on to do many things, and to make a gain thereby.*

2. *Some*

3. *MOR.* Fabula significat, *durationem corporis* decore meliorem esse.

157. *De Butali.*

1. Butalis *à fenestrâ* quâdam *pendebat.*

2. Vespertilio autem profecta rogavit causam, quare die sileret, nocte caneret.

3. Cùm autem id ea *non incassùm hoc facere* dixisset, (nam die canendo olim capta fuerat, & propterea *ex illo* prudens evasit) vespertilio ait, Sed *non nunc te cavere oportet, cùm nulla utilitas*; sed antequam capereris.

4. *MOR.* Fabula significat, in infortuniis inutilem esse pœnitentiam.

158. *De Cochleis.*

1. Rustici filius *asbahat cochleas.*

2. Cùm autem audiret eas *stridentes*, ait, O pessimæ animantes, domibus vestris incensis vos canitis?

3. *MOR.* Fabula significat, *omne intempestivè factum, vituperabile.*

159. *De Muliere, & Ancillâ.*

1. Mulier *vidua operosa* ancillas habens, has solebat noctu excitare ad opera, *ad gallorum cantus.*

2. His verò assiduè defatigatis labore, visum est oportere *domesticum* occidere *gallum*, tanquam illum qui noctu excitaret heram.

3. Evenit autem ipsis, hoc facto, ut *in graviora inciderint mala*; nam hera ignorans *gallorum horam*, *intempestivè* eas *excitabat.*

4. *MOR.* Fabula significat, plerisque hominibus consilia esse malorum causas.

160. *De Muliere Venefica.*

1. Mulier *venefica divinarum irarum propulsiones promittens*, multa facere perseverabat, & lucrum inde facere.

2. Quidam

2. *Some therefore accuſed her of impiety, and convicted her, and had her along, after ſhe was condemned, to death.*

3. *But one ſeeing her to be had along, ſaid, Thou which promiſedſt to avert God's wrath, how couldſt thou not be able, to alter mens purpoſes?*

4. MOR. *The fable ſignifieth, that many men promiſing great matters, are not able to do the leaſt.*

161. Of the Husbandman.

1. A *Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having* received a good-turn from it.

3. *But fortune ſtanding by him, ſaid, Ho, you ſir, why do you attribute my gifts to the earth, which I gave thee, to enrich thee?*

3. *For if time ſhould alter, and this gold of thine ſhould go into others hands, I know you will blame me fortune.*

4. MOR. *The fable ſignifieth, that one ought* to acknowledge his benefactor, and to give him thanks.

162. Of the Travailers.

1. TWo men went a journey together; *and when one had found a hatchet, the other, that had not found it, adviſed him, that he ſhould not ſay, I have found; but, We have found.*

2. *A little while after, when they which had loſt the hatchet,* made after them, *he that had it, ſaid, as they purſued them, to him that went along with him, We are undone.*

3. *But he ſaid, Say, I am undone, not, We are undone; for even then, when thou foundeſt the hatchet, thou ſaideſt, I have found, not, We have found.*

4. MOR. *The fable ſignifieth, that* they that have not been ſharers of our proſperity, will not be faſt friends in adverſity.

163. Of the two Frogs.

1. TWo *frogs* lived near to one another; *but they fed, the one in a deep pond, and far from the way; the other in the way, having little water.*

2. *Now when that which was in the pond adviſed the other, that ſhe would remove to her, that ſhe might* feed more ſafely, ſhe did not

2. Quidam igitur accusaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam eam duci, ait; Tu quæ iras deorum avertere promittebas, quomodo neque hominum consilium mutare potuisti?

4. *MOR.* Fabula significat, multos magna promittentes, nè parva quidam facere posse.

161. *De Agricolâ.*

1. AGricola quidam fodiendo, aurum reperit; quotidiè igitur terram, ut *ab eâ beneficio affectus*, coronabat.

2. Huic autem Fortuna adstans, inquit, Heus tu, cur terræ mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam si tempus immutetur, & in alias manus hoc tuum aurum eat, scio te tunc me fortunam accusaturum.

4. *MOR.* Fabula significat, oportere *benefactorem cognoscere, atque huic gratiam referre.*

162. *De Viatoribus.*

1. DUo quidam *una iter faciebant*, & cùm alter securim reperisset, alter, qui non invenit admonebat ipsum, nè diceret Inveni, sed Invenimus.

2. Paulò pòst autem cùm *aggrederentur ipsos*, qui securim perdiderant, qui eam habebat, persequentibus illis, ei qui unà iter faciebat, dixit, Periimus.

3. Hic autem ait; Perii dic, non, Periimus; etenim etiam tunc, cùm securim inveniſti, Inveni dixisti, non, Invenimus.

4. *MOR.* Fabula significat, *qui non fuerunt participes felicitatum, neque in calamitatibus firmos esse amicos.*

163. *De Ranis duabus.*

1. DUæ ranæ *vicinæ sibi* erant; pascebantur autem altera in profundo stagno, & procul à viâ; altera in viâ, paruum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, ut *tutiore cibo frueretur*; *illa non paruit*, dicens;

not do as she adviſed her, *saying, That she*, being uſed to that place, was mightily taken with it, *untill it fell out, that a waggon passing that way*, cruſhed her all to maſh.

3. MOR. *The fable ſignifieth, that even men that* attempt ſmall matters, will rather die, than change for the better.

164. Of the Bee-Maſter.

1. ONe *going into a* Bee-garden, *when the Maſter was away, ſtole the honey combs.*

2. *But as ſoon as he, when he came again, ſaw the hives empty*, he ſtood and ſearch'd what was in them.

3. *But the bees returning from feeding, as ſoon as they found him*, ſtung him, *and* uſed him very badly.

4. *And he ſaid unto them, O ye baſe living creatures, do you let him go without any hurt, that ſtole your combs, and do ye ſting me*, that am buſie about your good?

5. MOR. *The fable ſignifieth, that ſome men through their ignorance, do not beware of their enemies, but* reſiſt their friends, as they that go about to betray them.

165. Of the King's-Fiſher.

1. A *Kings-fiſher is a ſolitary bird*, that alwaies lives in the Sea; *it is ſaid, that ſhe*, to avoid men's catching her, *doth build in rocks near the ſea.*

2. *But once being about to breed*, ſhe made her neſt.

3. *And when ſhe went out to feed, it happened, that the ſea being ſtirred by a great winde, was lifted above her neſt; and when it was drowned, deſtroyed her young ones.*

4. *And ſhe returning, when ſhe knew the matter, ſaid, Wo is me, poor wretch, who avoiding the land as treacherous, have fled to this, which is far more unfaithfull to me.*

5. MOR. *The fable ſignifieth, that ſome men in avoiding their enemies, have ignorantly lighit upon* friends, that are far worſe than enemies.

166. Of the Fiſher-man.

1. A *Fiſher-man fiſhed in a river.*

2. *And when he had* caſt out his nets, *and* encompaſſed the ſtream on both ſides, and tyed a ſtone to the rope, *he* plunged

dicens, *Firmissimè se teneri hujusce loci consuetudine*; quousque obrigit, currum prætereuntem ipsam *confringere.*

3. *MOR.* Fabula significat, homines quoque *parva aggredientes citiùs mori, quàm mutentur in melius.*

164. *De Apiario.*

1. IN *mellarium* ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *sciens quod in his erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, *aculeis percutiebant, pessimèque tractabant.*

4. Hic autem ad eas, O pessimæ animantes, furatum vestros favos illæsum dimisistis, me verò *satagentem vestri* percutitis?

5. *MOR.* Fabula significat, sic homines quosdam ob ignorantiam inimicos non cavere, *amicos autem ut insidiatores repellere.*

165. *De Alcedine.*

1. ALcedo avis est solitaria, *semper in mari vitam degens*; hanc dicitur *hominum venationes caventem*, in scopulis maritimis nidificare.

2. Cæterùm aliquando paritura, *nidos fecit.*

3. Egressâ autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submerso, pullos perdere.

4. Hæc verò reversa, re cognitâ, ait; Me miseram, quæ terram ut insidiatricem cavens ad hoc confugi, quod mihi longè est insidius.

5. *MOR.* Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in *multò graviores inimicis amicos* incidere.

166. *De Piscatore.*

1. PIscator in fluvio quodam piscabatur.

2. *Extensis* autem *retibus*, & *fluxu comprehenso utrumque*, *funi alligato lapide aquam verberabat*, ut pisces fugientes incautè

plunged the water, *that the fish avoiding him, might fall into his nets at unawares.*

3. *Now when one of them that dwelt neer the place, saw him do that, he chid him, because he muddied the river, and did not suffer him to drink clear water.*

4. *And he answered, But* unless the river be thus muddied, I must starve for hunger.

5. MOR. *The fable signifieth, that Governours of Cities* then get most, *when they have drawn the Countryes into sidings.*

167. Of the Ape, and the Dolphin.

1. WHen it was in fashion for sailors, *to carry* little pretty dogs *and apes with them*, to make them merry as they sailed, *one had an Ape with him.*

2. *And when they came to* Sunium, *a Cape of* Attica, *it happened, that there was a great tempest; and when the ship was overwhelmed, and every man swam, the ape also swam.*

3. *A dolphin having espied him, and supposing it was a man, slept out of his way, and bare him up, and carried him to land.*

4. *And as he was in* Pyræum, a road for ships belonging to Athens, *he asked the ape, whether he was an Athenian born.*

5. *And when he said, He was, and that he was* come of noble parents *there, he asked him, whether he knew* Pyræum *too?*

6. *Now the ape supposing him to speak of a man,* said, That he was both a very great friend, and a familiar acquaintance of his.

7. *But the dolphine* being vexed with such a great lye, ducked him under the water, and killed him.

8. MOR. *The fable is against men, that are ignorant of the truth, and* think they can deceive others.

168. Of the Flyes.

1. WHen honey was spilt in a cellar, *the flyes flew to it, and ate it up.*

2. *And when their feet was fast in it, they could not flie away.*

3. *And when they were ready to be drowned, they said, Wo is us, poor wretches, because we die for a little food.*

4. MOR. *The fable signifieth, that* gluttony is the cause of many mischiefs to many men.

incautè in retia inciderent.

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret, increpabat, quòd fluvium turbaret, & claram aquam non sineret bibere.

4. Et is respondit, *Sed nisi sic fluvius perturbetur, me oportebit esurientem mori.*

5. *MOR.* Fabula significat, civitatum etiam rectores *tum maximè quæstum facere*, cùm patrias in seditionem induxerint.

167. *De Simio, & Delphine.*

1. MOris *cùm esset navigantibus*, *Melitenses catulos* & simios adducere *in solamen navigationis*, quidam habebat secum simium.

2. Cùm autem pervenissent ad *Sunium, Atticæ* promontorium, tempestatem vehementem fieri contigit; navi autem eversâ, & omnibus natantibus, natabat & simius.

3. Delphis quispiam ipsum conspicatus, & hominem esse ratus, digressus levabat, ad terram perferens.

4. Ut verò in *Pyræeo* fuit *Athenienſium navali*, rogavit simium an genere esset Athenienſis.

5. Cùm autem hic diceret, & *claris hîc esse parentibus*, rogavit, an & *Pyræeum* sciret.

6. Ratus autem simius de homine eum dicere, ait, Et *valdè amicum esse ei, & familiarem.*

7. At delphis *tanto mendacio indignatus*, *submergens ipsum occîdit.*

8. *MOR.* Fabula in viros, qui veritatem ignorantes, *existimant se decipere.*

168 *De Muscis.*

1. IN cellâ quâdam melle effuso, muscæ advolantes comedebant.

2. Implicitis autem earum pedibus, evolare non poterant.

3. Cùm verò suffocarentur, dicebant, Miseræ nos, quia ob modicum cibum perimus.

4. *MOR.* Fabula significat, *multis gulam multorum malorum esse causam.*

168. Of *Mercury*, and the Statuary.

1. MErcury *being desirous to know*, how much men respected him, *went into a statue-maker's house, being transformed into a man; and when he saw the statue of* Jupiter, *he asked, what one might buy it for?*

2. *And when the man said, For a groat; he smiled, and said, For how much may one buy* Junos's?

3. *And when he said, For more; having espied his own statue also, and* thinking that, *forasmuch as he was the messenger of the gods, and gainfull*, men made very great account of him; *he asked concerning himself.*

4. *And the statuary said*, If you will buy these, I will give you this too into the bargain.

5. MOR. *The fable is against* a bragging fellow, that is of no account with other men.

169 Of *Mercury*, and *Tiresias*.

1. MErcury *being desirous to understand, whether* Tiresias's *foretelling was true or no*, after he had stollen his cows out of the country, *came to him into the city, being made like a man, and lodged with him.*

2. *Now when* Tiresias *had newes, that his cowes was lost, he took* Mercury *with him, and went out, being to consider some sooth-saying by birds, concerning the thief.*

3. *And he bids him tell him, what bird he saw.*

4. Now Mercury *said, That he first saw an eagle flying*, from the left hand-ward towards the right.

5. *When* Tiresias *said, This was nothing to him*, he saw a crow next sitting upon a tree, *and told the wizard, that she looked sometimes upward, and sometimes* stooped towards the earth.

6. *And he, after he had understood the matter, said, But this crow swears both by heaven and earth, that I shall receive my cows again, if thou wilt.*

7. *MOR.* Any one may use this speech to a thievish fellow.

170. Of

168. *De* Mercurio, *&* *Statuario.*

1. MErcurius scire volens, *quanti apud homines esset*, ivit in statuarii domum transformatus in hominem, & visâ statuâ *Jovis*, rogabat, quanti quis ipsam emere posset?

2. Hic autem cùm dixisset, Drachmâ, risit; &, Quanti *Junonis? ait*;

3. Cùm dixisset, Pluris; visâ & suâ ipsius statuâ, ac *opinatus* cùm nuncius sit deorum, & lucrosus, *maximam de se apud homines haberi rationem*, rogavit de se.

4. Statuariùs verò ait; *Si hasce émeris, & hanc additamentum do.*

5. *MOR.* Fabula in virum *gloriosum*, qui *nullius apud alios est pretii.*

169. *De* Mercurio, *&* Tiresia.

1. M*Ercurius* volens *Tiresiæ* vaticinium, an verum esset cognoscere, *furatus ipsius boves ex rure*, venit ad ipsum in urbem, similis factus homini, & ad ipsum divertit.

2. Boum autem amissione renunciatâ *Tiresiæ*, ille assumpto *Mercurio* exivit, augurium aliquid de fure consideraturus;

3. Et huic jubet diceresibi quámnam avem viderit.

4. *Mercurius autem* primò vidisse aquilam, *à sinistris ad dextram* volantem, dixit;

5. Hic non ad se id esse cùm dixisset, *secundò, cornicem super arbore quadam sedentem vidit*, & modò superiùs aspicientem, modò *ad terram declinatam*, vati refert.

6. Et is, re cognitâ, ait; Sed hæc cornix jurat & cælum & terram, si tu velis, meas me recepturum boves.

7. MOR. *Hoc sermone uti quispiam poterit adversus virum furacem.*

170. Of the Dogs.

1. A *Man having two dogs, taught the one to hunt, and the other* to keep the house.

2. *But, if at any time the hound got any thing, that, which* kept the house, *was sharer with him of his supper.*

3. *And when the hound took it ill, and objected to him, That himself took pains every day, and that he, that did nothing, was maintained by his labours; he answered:*

4. *Do not blame me, but my Master, who hath not taught me to labour, but* to devour other's labours.

5. MOR. *The fable signifieth, that young men that know nothing, are not to be blamed, seeing their parents brought them up so.*

171. Of the Husband, and the Wife.

1. O*Ne having a wife, which could* abide none of his household, *would know, whether she was so affected towards those of her father's household.*

2. *Wherefore he sent her* with a fair pretence, *to her father.*

3. *But* within a few daies after, *when she was come back again, he asked her, how she behaved her self towards them?*

4. *And when she said, The heards men and the shepheards* looked scurvily upon me; *he said to her;*

5. *But, O wife, if you dislike them, that drive out their flocks in a Morning, and come back again late at Even;* what can you look for from them, with whom you are all the day-long?

6. MOR. *The fable signifieth, that thus* great matters are many times discovered by small, and uncertain things by those that are certain.

172. Of the Goat, and the Woolf.

1. A *Kid being left by the flock, when the woolf pursued it, turned towards him, and said;*

2. *O woolf, because I believe I am like to be thy meat,* that I may die merily, do thou pipe first, that I may dance.

3. Now

170. *De Canibus.*

1. HAbens quidam duos canes, alterum venari docuit, alterum *domum servare.*

2. Cæterùm si quando venaticus caperet aliquid, qui *domum custodiebat*, particeps unà cum eo erat cœnæ.

3. Ægrè ferente autem venatico, & illi objiciente, quòd ipse quotidie laboraret, ille nihil faciens suis nutriretur laboribus, respondens ipse ait;

4. Non me sed herum reprehende, qui non laborare me docuit, sed *labores alienos comesse.*

5. *MOR.* Fabula significat, adolescentes, qui nihil sciunt, non esse reprehendendos, cùm eos parentes sic educaverunt.

171. *De Marito, & Uxore.*

1. HAbens quidam uxorem, quæ *domesticis omnibus inimica* erat, voluit scire an erga paternos domesticos ità afficeretur.

2. Quapropter *cum rationabili prætextu* ad suum patrem ipsam misit.

3. *Paucis* verò *post diebus eâ* reversâ, rogavit quomodo adversus illos habuisset?

4. Hæc verò cùm dixisset, Bubulci & pastores *me suspectabant*, ad eam ait;

5. Sed, ô uxor, si eos odisti qui manè greges agunt, serò autem redeunt, *quid sperare oportet in iis, quibuscum toto conversaris die?*

6. *MOR.* Fabula significat, sic *sæpe ex parvis magna, & ex manifestis incerta cognosci.*

172. *De Hœdo, & Lupo.*

1. HOedus derelictus à grege, persequente lupo, conversus ad eum dixit;

2. O lupe, quoniam credo me tuum cibum futurum, *nè injucundè moriar, cane tibiâ primùm, ut saltem.*

3. *Now when the woolf piped, and the kid danced, the dogs, after they heard, ran after the woolf.*

4. *He turning to the kid, said*, I am rightly served in these things; *for it did not behoove me to play the piper, seeing I am a cook.*

5. MOR. *The fable signifieth, that they that* neglect those things, which they are by nature fit for, *and strive to exercise those things, which belong to others, do fall into misfortunes.*

173. Of the Crab, and the Fox.

1. *After a crab-fish had got up out of the Sea, he fed in a certain place.*

2. *As soon as a hungry fox saw him, he came to him, and carried him away.*

3. *And he, when he was to be eaten, said, But*, I am rightly served, *who, when I am a sea-crab, would needs be a land crab.*

4. MOR. *The fable signifieth, that men, who* leaving their own employments, undertake those things which do not agree with them, *are deservedly unfortunate.*

174. Of the Harper.

1. A Bungling harper *singing in* a house, pargetted over with lime, *as he used to do familiarly, and* his voice ecchoing from over against him, upon himselfe, was thought to have a very pleasant voice.

2. *And* being proud of this, *he thought, that he ought also* to adventure himself upon the theatre.

3. *But when he went to show himself, and* sang very badly, *they* hissed him out, and stoned him away.

4. MOR. *The fable sheweth, That some Rhetoricians thus, that in the schooles seem to be some body, when they betake themselves to publick affairs,* are nothing worth.

175. Of the Thieves.

1. *Thieves that went into a house, found nothing but a cock; and when they had taken him, they went away.*

2. *When*

3. Lupo autem canente tibiâ, atque hædo saltante, canes cùm audivissent, lupum persecuti sunt.

4. Hic conversus hædo inquit, *Meritò hæc mihi fiunt*; oportebat enim me, coquus cùm sim, tibicinem non agere.

5. *MOR.* Fabula significat, qui ea *quibus naturâ apti sunt, negligunt*, quæ verò aliorum sunt exercere conantur, in infortunia incidere.

173. *De Cancro, & Vulpe.*

1. CAncer è mari cùm ascendisset, in loco quodam pascebatur.

2. Vulpes esuriens ut vidit, accessit, ac eum rapuit.

3. Ille devorandus, ait; *Sed ego condigna patior*, qui marinus cùm sim, terrestris esse volui.

4. *MOR.* Fabula significat, homines etiam qui *propriis derelictis exercitiis*, ut, *quæ nihil conveniunt, aggrediantur*, meritò infortunatos esse.

174. *De Citharædo.*

1. C*Itharædus rudis*, in *domo calce incrustatâ*, familiariter ut solebat canens, & *contrà resonante in se voce, existimabatur valdè canorus esse.*

2. Verùm *elatus super hoc* cogitavit, & *theatro sese committere* oportere.

3. Profectus verò ad se ostendendum, cùm *malè admodum caneret, lapidibus ipsum explosum abigerunt.*

4. *MOR.* Fabula significat, sic ex Rhetoribus quosdam, qui in scholis videntur esse aliqui, cùm ad res publicas se conferunt, *nullius pretii esse.*

175. *De Furibus.*

1. FUres in domum quandam ingressi, nihil invenerunt, nisi gallum, atque hoc capto abierunt.

2. *When he was to be killed by them, he intreated them to let him go, saying, that he did men good on the night time, by calling them up to their work.*

3. *But they said, Thou shalt the rather be killed for this; for, by calling them up, thou dost not suffer us to steal.*

4. MOR. *The fable signifieth, that* those things are most of all against naughty persons, which do honest men most good.

176. Of the Crow, and the Raven.

1. A *Crow envying a raven, because she foretold men things by way of augury, and was therefore believed, as foretelling things to come; when she had espied some travailers passing by, she went into a tree, and stood, and croaked very much.*

2. *And when they had turned about at the noise, and wondered, after they understood the matter, one said;*

3. *O Sirs, let us be gon hence, for it is a crow that croaked, and* she hath no skill in divination.

4. MOR. *The fable signifieth, that* just on this manner *also*, men that strive with their betters, besides that they come not near them to match them, *are worthy too to be laughed at.*

177. Of the Crow, and the Dog.

1. A *Crow sacrificing to* Minerva, *invited a dog to his good chear.*

2. *But he said to her, why dost thou spend thy sacrifices in vain?*

3. *For the goddesse so hateth thee, that she hath taken away credit from those auguries, which are properly belonging to thee.*

4. *To whom the crow said, I do the rather sacrifice to her, because of that; that she may be friends with me.*

5. MOR. *The fable signifieth, that many men are not afraid to do courteses to their enemies, for lucre sake.*

178. Of the Raven, and the Serpent.

1. A *Raven wanting meat, as soon as she saw a serpent sleeping in a* sunny place, *snatch'd him up as she flew.*

2. *When*

2. Hic ab eis occidendus rogabat, ut se dimitterent, dicens utilem esse hominibus noctu, eos ad opera excitando.

3. Hi verò dixerunt, Sed propter hoc tanto magis occidêris; illos enim excitando, furari nos non sinis.

4. *MOR.* Fabula significat, *ea maximè pravis esse adversa, quæ bonis sunt beneficia.*

176. *De Cornice, & Corvo.*

1. COrnix corvo invidens, quòd is per auguria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conspicata viatores quosdam prætereuntes, ivit super arborem quandam, stansque valdè crocitavit.

2. Illis verò ad vocem conversis & admiratis, re cognitâ, quidam inquit:

3. Abeamus heus nos, cornix enim est, quæ crocitavit, & *augurium non habet.*

4. *MOR.* Fabula significat, *eodem modò & homines præstantioribus certantes, præterquam quod non ad æqua perveniunt,* risu quoque dignos esse.

177. *De Cornice, & Cane.*

1. COrnix *Minervæ* sacrificans, canem invitavit ad epulas.

2. Ille verò ad eam dixit, Quid frustrà sacrificia absumis?

3. Dea enim adeò te odit, ut ex peculiaribus quoque tibi auguriis fidem sustulerit.

4. Cui cornix, Ob id magis ei sacrifico, ut reconcilietur mihi.

5. *MOR.* Fabula significat, plerosque ob lucrum non vereri inimicos beneficiis prosequi.

178. *De Corvo, & Serpente,*

1. COrvus cibi indigens, ut serpentem in *aprico* quodam *loco* dormientem vidit, hunc devolando rapuit.

2. Hic

2. *When he had turned himself, and bitten her, the raven being ready to die, said;*

3. *Wo is me, poor wretch,* who have found such a commodity, that I am even undone by it.

4. MOR. *The fable is against a man, that* for the finding of a treasure, adventureth his life.

179. Of the Jack-daw, and the Pidgeon.

1. A *Jack daw, when she saw pidgeons well fed in* a pidgeon-house, *made her self white, and went, that she might be partaker of the same meat.*

2. *And they, as long as she held her peace, thinking she had been a pidgeon,* let her alone; *but when once, having forgot her self, she* chattered, *then her nature being discovered,* they pecked her away.

3. *And she being deprived of that meat, came again to the Jack-dawes; and they, when they knew her not, because of her colour, beat her away from their meat; so that* being desirous of two things, she obtained neither.

4. MOR. *The fable signifieth, that it behooveth us to be content with our own things, considering that* covetousnesse, besides that it doth not at all advantage one, doth oft-times bereave him of the goods which he hath.

180. Of the Jack daw.

1. *When one had caught a Jack-daw, and tied her foot with a thread, he gave it to his son.*

2. *She* not enduring to live amongst men, *when* she had got liberty a little, *fled away, and betooke her self to her nest.*

3. *But when* the string was hankled about the boughs, *she being not able to flie away, said with her self, as soon as she was ready to die:*

4. *Woe is me, poor wretch, who not enduring servitude with men,* have unawares deprived my self of my life.

5. MOR. *The fable signifieth, that some men sometimes, when they strive* to free themselves from mean perills, *do fall into greater.*

2. Hic cùm se vertisset, atque momordisset ipsum, corvus moriturus dixit;

3. Me miserum, qui *tale reperi lucrum, ex quo etiam pereo.*

4. *MOR.* Fabula in virum, qui *ob thesaurorum inventionem de salute periclitatur.*

179. *De Monedulâ, & Columbâ.*

1. MOnedula in *columbario quodam,* columbis visis bene nutritis, dealbavit sese, ivitque, ut ipsa eodem cibo impertiretur.

2. Hæ verò, donec tacebat, ratæ eam esse columbam, *admiserunt;* sed cùm aliquando oblita *vocem emisisset,* tunc ejus cognitâ naturâ, *expulerunt percutiendo.*

3. Eaque privata eo cibo, rediit ad monedulas rursum; & illæ, ob colorem, cùm ipsam non noscerent, à suo cibo abegerunt, ut *duorum appetens, neutro potiretur.*

4. *MOR.* Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam, præterquam quòd nihil juvet, auferre sæpe & quæ adsunt bona.*

180. *De Monedulâ.*

1. MOnedulam cùm quis cepisset, & pedem alligâsset filo, suo tradidit filio.

2. Hæc *non ferendo victum inter homines, ubi parumper libertatem nacta* est, fugit, in suumque nidum se contulit.

3. *Circumvoluto* verò *ramis vinculo,* evolare haud valens, quum moritura esset secum loquebatur.

4. Me miserum, quæ apud homines non ferendo servitutem, *incautè me meâ vitâ* privavi.

5. *MOR.* Fabula significat, nonnunquam quosdam, cùm *se à mediocribus* student *periculis liberare,* in majora incidere.

181. Of *Mercury.*

1. Jupiter *bad* Mercury, *that he* should compound the Receipt of a lie, *for all tradesmen.*

2. *He, after it was brayed, and* made even according to weight, tempered for every one alike.

3. *And when after* none but the Taylor was left, there remained a great deal of the physick *in the morter, he took all the morter, and tempered it for him; and hence it came to passe,* that all tradesmen lie so, and Taylors most of all.

4. MOR. *The fable is against lying tradesmen.*

182. Of *Jupiter.*

1. Jupiter, *after he had formed men, put all the affections into them, onely he forgot to put in Shame.*

2. *Wherefore* not having a way whereby to bring it in, *he bad it* to go in, through the throng.

3. *But it,* taking it in snuff at *the first, refused; and when he pressed the more upon it, it said, Truly* I will go in on this condition, *if Love may not go in; but,* if it come in, I will go out as soon as I can.

4. *Hereupon it came to passe, that* all Whores are shameless.

5. MOR. *The fable signifieth, that* they that are in love are shameless.

183. Of *Jupiter.*

1. *When* Jupiter made a wedding, he feasted all the living creatures; *and when the Tortoise onely came late, he wondered at the reason of her slowness, and asked her, Why she did not come to the feast?*

2. *When she said,* I love my house, my house is best, *he was angry at her, and condemned her* to bear her house about, like a porter.

3. MOR. *The fable signifieth, that* many men choose rather to live sparingly by themselves, than deliciously with others.

181. *De* Mercurio.

1. JUpiter *Mercurio* jussit, ut artificibus omnibus *mendacii Medicamentum misceret.*
2. Hic, eo trito, & *ad mensuram facto, ex aquo singulis miscet.*

3. Cùm verò *solo relicto sutore, multum supereſſet medicamenti*, totum acceptum mortarium ei miscuit; atque hinc contigit *artifices omnes mentiri, maximè verò omnium Sutores.*

4. *MOR.* Fabula in mendaces artifices.

182. *De* Jove.

1. JUpiter, , formatis hominibus, omneis illis affectus indidit; solùm indere Pudorem oblitus est.
2. Quapropter *nòn habens undenam ipsum introduceret, per turbam ingredi*, eum jussit:
3. Hic verò primùm *indignè ferens*, contrà dicebat; vehementiùs verò eo instante ait; Sed *ego sanè his ingredior pactis*, si Amor non ingrediatur; *sin ingrediatur, ipse exibo quàm primùm.*

4. Ex hoc sanè evenit, *omnia Scorta inverecunda esse.*
5. *MOR.* Fabula significat, *captos amore inverecundos esse.*

183. *De* Jove.

2. JUpiter *nuptias celebrans, omnia animalia convivio excipiebat*; solâ autem testudine tardè profectâ, admirans causam tarditatis, rogavit eam quamobrem ipsa ad cœnam non accesserat.
2. Cùm hæc dixisset, *Domus chara, domus optima*; iratus ipsi, damnavit, ut *domum bajulans circumferret.*

3. *MOR.* Fabula significat, *pleroſque homines eligere parcè potiùs apud ſe vivere, quàm apud alios lautè.*

184. *De*

184. Of the Woolf, and the Sheep.

1. A *Woolf being bitten by the dogs, and being very sore, lay solitary.*

2. *And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall finde my self some meat.*

3. *But she, after she apprehended the matter, said,* But, if I give thee drink, thou wilt make use of me as thy meat.

4. MOR. *The fable is against a mischievous man, that* goeth about to catch others by his hypocrisie.

185. Of the Hares.

1. *THe hares once making war with the eagles,* called in the foxes to help them.

2. *But they said,* We would aid you, but that we know who ye are, *and with whom ye fight.*

3. MOR. *The fable signifieth, that* they that strive with their betters, neglect their own welfare.

186. Of the Pismire.

1. THat which is now a pismire, was once a man; *and he* minding his husbandry every day, *was not content with his own labours, but* stole his neighbours fruit also.

2. *Now* Jupiter, *being vexed at his covetousnesse, changed him into this living creature, which is called a Pismire.*

3. *But when he had changed his shape, he did not change his affection; for,* even untill now, *he, going about the plowed fields,* filcheth other folks labours, *and layeth them up for himself.*

4. MOR. *The fable signifieth,* that they that are naught by nature, though they very much alter their shape, do not alter their manners.

187. Of

184. *De Lupo & Ove.*

1. LUpus à canibus morsus, & malè affectus, *abjectus jacebat.*

2. Cibi verò indigens, visâ ove, rogabat ut potum ex præterfluente flumine sibi afferret; Si enim tu mihi, inquit, dederis potum, ego cibum mihi ipsi inveniam.

3. Illa, re cognitâ, ait, Sed, *si ego potum do tibi, tu ut cibo me uterîs.*

4. *MOR.* Fabula in virum maleficum, *per simulationem insidiantem.*

185. *De Leporibus.*

1. LEpores olim belligerantes cum aquilis, *invocarunt in auxilium vulpes.*

2. Hæ autem dixerunt, Vobis auxiliaremur, *nisi sciremus quî vos estis*, & cum quibus præliamini.

3. *MOR.* Fabula significat, eos, qui *cum præstantioribus certant, suam salutem contemnere.*

186. *De Formicâ.*

1. QUæ *nunc formica, homo olim fuit*; *hic agriculturæ assiduè incumbens*, non erat propriis laboribus contentus, sed & *vicinorum fructus surripiebat.*

2. *Jupiter* autem indignatus hujus avaritiâ, transmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâ flet formam, non & affectum mutavit; nam *usque nunc*, arva circumeundo, *aliorum labores surripit*, & sibi recondit.

4. *MOR.* Fabula significat, *naturâ pravos, etsi maximè speciem transmutaverint, mores non mutare.*

187. Of the Bat, and the Weesell.

1. *When the Bat fell on the ground, a Weesell caught her; and when she was to be killed,* she begged quarter.

2. *And when the weesell said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.*

3. *Afterwards also when she had fallen down again, and was caught by another weesell, she intreated, that she might not be worried.*

4. *And when this weesell said, that she was an enemy to all mice, she said, I am not a mouse, but a bat; and so she was let go again: And thus it came to passe, that, having changed her name twice,* she got quarter.

5. MOR. *The fable signifieth, that we ought not* alwaies to stand in the same things, *considering, that they that* are changed according to the times, *do for the most part avoid danger.*

188 Of the Travellers.

1. *Passengers travelling by the sea-side, went into a cave, and there seeing* loppings of trees *floating a great way off, they thought it had been a great ship; wherefore they waited, as if she had been ready to land.*

2. *But when the* rice *were brought neerer by the winde, they did not think they saw a ship any more, but a boat.*

3. *And when they were brought to them, when they saw they were rice,* they said one to another, *How did we, to no purpose, wait for that which is nothing?*

4. MOR. *The fable signifieth, that some men, who* on a suddain *seem to be terrible,* are found to be of no worth, *when* they come to try them.

189. Of the wild-Asse.

1. *A Wild asse having seen a tame asse in a sun shine place, went to him, and said, He was happy, both* in the plight of his body, *and the getting of his meat.*

2. *But*

187. *De Vespertilione, & Mustelâ.*

1. VEspertilio in terram cùm cecidisset, à mustelâ capta est & cùm occidenda foret, *pro salute rogabat.*

2. Hæc verò dicente, non posse ipsam dimittere, quòd naturâ volucribus omnibus inimica foret, ait, Non avem sed murem esse, & sic dimissa est.

3. Postremò autem cùm iterum cecidisset, & ab aliâ capta mustelâ, nè voraretur, orabat.

4. Hæc autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine *salutem consecutam fuisse.*

5. *MOR.* Fabula significat, neque nos *in eisdem semper esse* oportere, considerantes eos, qui *ad tempus mutantur*, plerumque pericula effugere.

188. *De Viatoribus.*

1. VIatores secundum littus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quamobrem expectaverunt, tanquam appulsura ea esset.

2. Cùm verò à vento lata *sarmenta* propriùs forent, non navim ampliùs, sed scapham videre videbantur.

3. Advectis autem illis, cùm sarmenta esse vidissent, *inter se dixerunt*, Ut nos igitur frustrà quod nihil est, expectabamus?

4. *MOR.* Fabula significat, nonnullos homines, qui *ex improviso* terribiles esse videntur, *cùm periculum feceris, nullius esse pretii* inveniri.

189. *De Asino sylvestri.*

1. ASinus sylvestris asino viso domestico in loco quodam aprico, profectus ad ipsum, beatum dicebat, & *corporis habitudine* & cibi perceptione.

2. *But afterwards, when he saw him bearing burdens, and* the asse-driver *following behinde him, and* beating him with sticks, *he said;*

3. *But I shall no more think thee happy; for I see, that thou hast not thy felicity, without great miseries.*

4. MOR. *The fable signifieth, that* those gains are not to be envied, which dangers and miseries attend.

190. Of the Asses.

1. *THe Asses once sent ambassadours to* Jupiter, *to beg* releasment from their labours, *because they bare burdens every day, and were tired.*

2. *And he* being desirous to show them, that it could not be, *said, That they should be then freed from their labours, when they had* pissed a flood.

3. *But they, thinking that he spake true,* ever since then, and untill now, *where they see the stale of other asses, stand there round about it, and pisse.*

4. MOR. *The fable signifieth, that* that which is fatall, is incurable with any one.

191. Of the Asse, and the Fox.

1. *AN asse being* clad in a lion's skin, *went up and down, frighting the other brute beasts.*

2. *And when he saw a fox, he endeavoured also to affright him.*

3. *But he* (for he hapt to hear his voice) *said unto him, Know for certain, that* I *also* had been afraid, but that I heard thee bray.

4. MOR. *The fable signifieth, that* some unlearned men, that seem to be some-body to strangers, are confuted by their own talkativenesse.

2. Deinde verò cùm vidisset eum ferentem onera, & *agasonem* retrò sequentem, & *baculis ipsum percutientem*, ait;

3. Ast ego non amplius beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

4. *MOR.* Fabula significat; *non esse æmulanda lucra in quibus insunt pericula & miseriæ.*

190. *De Asinis.*

1. ASini olim, propterea quòd assiduè onera ferrent, & fatigarentur, legatos miserunt ad *Jovem, solutionem laborum* petentes.

2. Hic autem *ostendere ipsis volens, id non fieri posse*, ait, Tunc eos liberatum iri laboribus, cùm *mingendo fluvium fecerint.*

3. At illi eum verum dicere existimantes, *ex illo & nunc usque*, ubi aliorum urinam viderint, illic ipsi circumstando mingunt.

4. *MOR.* Fabula significat, *unicuique quod fatale est, incurabile esse.*

191. *De Asino, & Vulpe.*

1. ASinus *indutus pelle leonis* vagabatur, reliqua bruta perterrendo.

2. Cæterùm visâ vulpe, tentavit & hanc perterrefacere.

3. Hæc autem (*casu* enim *ipsius vocem audiverat*) ad ipsum ait, *Compertum habeto*, quòd & *ego timuissem*, *nisi rudentem audivissem.*

4. *MOR.* Fabula significat, *nonnullos indoctos*, *qui iis, qui extrà sunt, aliqui esse videntur, ex suâ linguacitate redargui.*

192. Of the Asse, and the Frogs.

1. AN *asse that carried wood, went through a marsh-ground.*
2. *And having slipt*, after he fell, and was not able to get up again, *he lamented and groaned.*
3. *Now the frogs that were in the fen, when they heard his groans, said to him:*
4. *O thou asse*, what wouldest thou do, if thou hadst been here so long as we, *seeing thou takest on so*, *because thou hast but fallen a little?*
5. MOR. *Any one may use this saying, against a slothfull person, who is* troubled for any little pains; where as he undergoes greater with ease.

193. Of the Asse, and the Raven.

1. AN asse with a galled back, *fed in a meadow-ground.*
2. *And when a raven lighted upon him, and* pecked his Sore, *the asse brayed, and kicked.*
3. *But as the Asse-driver stood a good way off, and laughed; a woolf passing by, saw him, and said:*
4. *Wo is us, poor woolvs*, whom if he do but see, he runneth after; *but*, he stands and laughs at this asse.
5. MOR. *The fable signifieth, that* knavish persons are known, if they do but peep.

194. Of the Asse, and the Fox.

1. A*N asse and a fox* having associated themselves together, *went abroad a hunting.*
2. *And when a lion met them, the fox seeing the danger at hand, went to the lion, and promised, that he would deliver the Asse to him*, if he would promise him his pardon.
3. *Who, when he had said, he would let him escape, he drew on the asse, and made him* to fall into *certain* toils.
4. *But the lion seeing, that the asse could not get away, first caught the fox, and so after wards turned to the asse.*

5. MOR.

192. *De Asino, & Ranis.*

1. ASinus ligna ferens, pertransibat paludem quandam.
2. Lapsus autem, ut *decidit, nec surgere posset*, lamentabatur, ac suspirabat.
3. Ranæ autem quæ erant in palude, auditis suspiriis,
4. Heus tu, dixerunt, & *quid faceres, si tanto hîc tempore, quanto nos, fuisses*, cùm quia paululum cecidisti, sic lamenteris?
5. *MOR.* Hoc sermone ati quispiam poterit in virum segnem, qui *ob minimos quosque labores tristatur, cùm ipse majoribus facilè resistat.*

193. *De Asino, & Corvo.*

1. ASinus *ulcerato dorso*, in prato quodam pascebatur.
2. Corvo autem insidente ei, & *ulcus percutiente*, asinus rudebat ac saltabat.
3. Sed agasone procul stante, ac ridente, lupus præteriens, ipsum vidit & dixit:
4. Miseri nos, *quos si tantùm viderit persequitur, huic autem & arridet.*
5. *MOR.* Fabula significat, *maleficos homines si tantùm appareant, dignosci.*

194. *De Asino, & Vulpe.*

1. ASinus & vulpes, *initâ inter se societate*, exiverunt ad venationem.
2. Leo verò cùm occurrisset ipsis, vulpes imminens periculum videns, profecta ad leonem, traditurum ei asinum pollicita est, *si sibi impunitatem promiserit.*
3. Qui cùm dimissurum eam dixisset, illa, adducto asino, *in casses quosdam* ut *incideret*, fecit.
4. Sed leo videns illum fugere minimè posse, primùm vulpem comprehendit, deinde sic ad asinum versus est.

5. MOR. *The fable signifieth, that* they that betray their fellowes, do oft-times also undo themselves unawares.

195. Of the Hen, and the Swallow.

1. A *Hen having found a snake's eggs*, kept them carefully, *and* hatched them.

2. *But when a swallow saw her, she said, O thou mad hen, why dost thou cherish these things, which, when they have grown up,* will do thee the first injury?

3. MOR. *The fable signifieth, that a* naughty nature is alwaies ready to do mischief, though it have the greatest courtesies that can be done to it.

196. Of the Camell.

1. WHen *the camell was first seen, men were affrighted with him, and being* astonished at his bigneſſe, *ran away.*

2. *But when* in processe of time, *they understood his gentleneſſe,* they adventured so far, *as that they went to him.*

3. *And perceiving a little after, that there was no gall in the beast, they went* so much the more scornfully, *as to put* a bridle on him, *and gave him to children to lead.*

4. MOR. *The fable signifieth, that things that are terrible, become contemptible by custome.*

197. Of the Serpent.

1. A *Serpent being trod under foot by many men, complained to* Jupiter.

2. *And* Jupiter *said to him, If thou hadst stung him that first trod upon thee,* the next would not have adventured to do it.

3. MOR. *The fable signifieth, that* they that withstand those that first set upon them, become terrible to others.

198. Of the Pidgeon.

1. A *Pidgeon* being thirsty, *as soon as she saw* a pot of water painted *in a place,* thinking it was so indeed, *and* being carried

5. *MOR.* Fabula significat, eos *qui sociis insidiantur, sæpe & seipsos nescios perdere.*

195. *De Gallinâ, & Hirundine.*

1. GAllina serpentis ovis inventis, *diligenter calefacta excludit.*

2. Hirundo autem, cùm eam vidisset, ait; O demens, quid hæc nutris, quæ cùm excreverint, *à te primâ injuriam auspicabuntur.*

3. *MOR.* Fabula significat, *implacabilem esse pravitatem, licet afficiatur maximis beneficiis.*

196. *De Camelo.*

1. CÙm primùm visa est camelus, homines perterriti, & *magnitudinem admirati* fugiebant.

2. Ubi verò *procedente tempore* cognoverunt ipsius mansuetudinem, *confusi sunt eò usque* ut eam accederent.

3. At intellecto paulò pòst, belluæ non inesse bilem, *eò contemptiùs* iêre, ut *frœna ei imponerent*, & pueris agendam traderent.

4. *MOR.* Fabula significat, terribiles res consuetudine contemptibiles fieri.

197. *De Serpente.*

1. SErpens à multis hominibus pessundatus, *Jovem* postulavit.

2. *Jupiter* autem ad eum dixit, Si, qui prior conculcavit, pupugisses, *nequaquam id facere secundus aggressus fuisset.*

3. *MOR.* Fabula significat, *eos, qui priùs invadentibus resiliunt, aliis formidolosos fieri.*

198. *De Columbâ.*

1. COlumba *siti correpta*, ut vidit in quodam loco *poculum aquæ depictum*, *verum rata*, atque *multo elata impetu*,

carried on with a full swoop, dash'd her self against the board, *before she was aware*, insomuch, *that, her wings being broken*, she fell to the ground, *and was caught by* one of them that came by.

2. MOR. *The fable signifieth, that* some men, through too much earnestnesse, setting upon things unadvisedly, undo themselves.

199. Of the Pigeon, and the Crow.

1. A *Pigeon being kept in* a dove-coat, *was* proud of her fruitfulnesse.

2. *But a crow, when she heard her, said, O thou (pidgeon) forbear to boast of this; for, the more thou breedest, the more sorrow thou increasest.*

3. MOR. *The fable signifieth, that they are the most miserable of all servants, that* have many children in their servitude.

200. Of the Rich-man.

1. A *Rich man having two daughters, when the one was dead, hired* mourning women.

2. *And when the other daughter said, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but those that are* nothing akin, *wail so very much?*

3. *Her mother said, Daughter, do not wonder if these take on so, for* they do it for monies sake.

4. MOR. *The fable signifieth, that some men out of covetousnesse, are not ashamed* to gain by other men's calamities.

201. Of the Shepheard.

1. A *Shepheard, having driven his sheep into* a groave of oaks, *laid his coat under an oak, and went up into it, and* beat down the acorns.

1. *And the sheep, as* they ate the acorns, *ate up his cloaths too at unawares.*

3. *But when the shepheard was come down, and* saw that which was done.

4. *O ye most naughty living-creatures, saith he, ye afford*

fleeces

inscia *in tabulam offendit; usque adeò*, ut & pennis ipsius perfractis *in terram decideret*, atque *à quodam occurrentium* caperetur.

2. *MOR.* Fabula significat, nonnullos homines *ob vehementes alacritates inconsulto res aggredientes, injicere se in perniciem.*

199. *De Columbâ, & Cornice.*

1. COlumba in *columbario* quodam nutrita, *fœcunditate superbiebat.*

2. Cornix verò, eâ auditâ, ait, Heus tu, *define hâc re gloriari*; nam, quò plures paris, eò plus mœroris accumulas.

3. *MOR.* Fabula significat, ex famulis quoque, eos esse infeliciſſimos, qui *in servitute multos filios faciunt.*

200. *De Divite.*

1. DIves duas habens filias, alterâ mortuâ, *præficas* conduxit.

2. Cum verò altera filia dixisset, Ut nos miseræ, ad quas pertinet luctus, lamentari nescimus; hæ verò *non necessariæ* sic vehementer plangunt?

3. Mater ait, Nè mirare filia, si hæ ità lamententur, nam *nummorum gratiâ id agunt.*

4. *MOR.* Fabula significat, nonnullos homines ob avaritiam, non vereri *alienis calamitatibus quæstum facere.*

201. *De Pastore.*

1. PAstor actis in *quercetum* quoddam ovibus, stratâ sub quercu veste, ascendit, & *fructum decutiebat.*

2. Oves verò *inter edendum glandes*, nesciæ & vestes unà devorârunt.

3. At cùm pastor descendisset, & *quod erat actum vidit.*

4. O pessima, ait, animalia, vos cæteris vellera ac vestes præbetis;

fleeces and cloaths for others, and filch away even my coat from me, which feed you.

5. MOR. *The fable signifieth, that many men out of madnesse, do kindnesses to those, that nothing belong to them, and* do mischief to those of their own house.

202. Of the Neat-heard.

1. A *Neat-heard feeding* a heard of cattle, *lost a calf; and looking up and down all the desart,* he spent much time in seeking it.

2. *When he could find nothing, he vowed to* Jupiter, *that if he would but shew him the thief which had taken his calf, he would sacrifice a kid to him.*

3. *But as he went into an oak-groave, he found his calf to be devoured by a lion.*

4. *Then* trembling, and sore agast, *he* lifted up his hands towards heaven, *and said:*

5. *O master* Jupiter, *I promised that I would give thee a kid, if I might find the thief; and* now I engage to sacrifice a bull *to thee, if I may* escape his hands.

6. MOR. *The fable is against unfortunate men, who, whilst they want any thing, pray that they may find it; and when they have found it,* seek to be shut of it.

203. Of the Eagle.

1. A *N eagle sat upon a rock,* ready to catch a hare.

2. *But one hit her* with an arrow, *which went into her, but* the notch with the feathers stood before her eyes; *which when she saw, she said:*

3. *And* this is another grief to me, *that I must die by my own feathers.*

4. MOR. *The fable signifieth, that* it is a hard case, *when one is* endangered by his friends.

betis; à me verò qui vos nutrio, & vestem surripitis.

5. *MOR.* Fabula significat, pleroſque homines ob dementiam eos, qui nihil ad ſe attinent, beneficio afficere; & *in domeſticos mala operari.*

202. *De Bubulco.*

1. BUbulcus *armentum taurorum* paſcens, amiſit vitulum; luſtrando omnem ſolitudinem, *indagando moram traxit.*

2. Ubi invenire nihil potuit, precatus eſt *Jovem*, ſi furem, qui vitulum cepit, oſtenderit, hœdum in ſacrificium oblaturum.

3. Cæterum proficiſcens in quercetum quoddam, invenit à leone devorari vitulum.

4. *Trepidus* igitur *& perterrefactus, elevatis manibus ſuis in cœlum*, ait,

5. O domine *Jupiter*, promiſeram tibi hœdum me daturum eſſe, ſi furem invenirem; nunc *taurum* tibi *recipio ſacrificaturum*, ſi *hujus manus effugero.*

6. *MOR.* Fabula in homines infortunatos, qui dum quippiam amiſerint, precantur ut inveniant; cùm invenerint, *quærunt effugere.*

203. *De Aquilâ.*

1. SUper petrâ aquila ſedebat, *leporem captura.*

2. Hanc autem quidam *percuſſit ſagittâ*, quæ intra ipſam ingreſſa eſt, ſed *crena cum pennis ante oculos ſtabat*; quam cùm vidiſſet, aiebat:

3. Et *hoc mihi altera mœſtitia*, quòd propriis pennis peream.

4. *MOR.* Fabula ſignificat, *durum eſſe*, cùm quis *à ſuis pericula patiatur.*

204. Of the Worm, and the Fox.

1. A *Worm that* was hid under the dirt, *said to all the living creatures, I am a physitian,* well skild in physick, such a one as Pæon, *the god's physician.*

2. *And how, quoth the fox, seeing thou cureſt others, doſt thou not cure thy ſelf, being lame?*

3. MOR. *The fable ſignifieth, that* unleſſe experience be forthcomming, all talking is to no purpoſe.

205. Of the Hen, that laid golden Eggs.

1. O*Ne having a Hen that laid golden eggs, ſuppoſing that* a maſſe of gold *was in her, found her, when ſhe was killed, to be like other hens.*

2. *This man hoping to finde much wealth,* was deprived even of that little.

3. MOR. *The fable ſignifieth, that one muſt be content with what he hath, and* avoid unſatiableneſſe.

206. Of the Woolf, and the old-Woman.

1. A *Hungry woolf* went about, ſeeking meat.

2. *And going to a certain place, he heard a little child crying, and an old woman ſaying to it,* Give over crying; *or if not, I will give thee* within this houre *to the woolf.*

3. *The woolf therefore thinking, that the old woman ſpake in earneſt,* expected till the hour was neer ſpent.

4. *But when the evening was come, he heard the old woman again,* ſpeaking fair to the child, *and ſaying:*

5. *If the woolf come hither, We will kill him, child.*

6. *When he heard theſe things, the woolf ſaid, as he went, In this cottage,* they ſay one thing, and do another.

7. MOR. *The fable is againſt men,* whoſe deeds are not anſwerable to their words.

204. *De Verme, & Vulpe.*

1. QUi *sub cæno celabatur* vermis, super terram egressus dicebat omnibus animalibus, Medicus sum, *medicaminum doctus, qualis est Pæon* deorum medicus.

2. Et, Quomodo, ait vulpes, alios curans, teipsum claudum non curas?

3. *MOR.* Fabula significat, *nisi præstò experientia fuerit, omne verbum inane esse.*

205. *De Gallinâ, auriperâ.*

1. GAllinam quis habens ova aurea parientem, ratus intra ipsam *auri massam* inesse, occisam aliis gallinis similem repesit.

2. Hic multum sperans invenire divitiarum, & *exiguis illis privatus est.*

3. *MOR.* Fabula significat, oportere contentum esse præsentibus, & *fugere inexplebilitatem.*

206. *De Lupo, & Vetulâ.*

1. LUpus esuriens *circuibat quærendo cibum.*

2. Profectus autem ad locum quendam, audivit lugentem puerulum, eique dicentem anum; *Define plorare*; sin minus, *hâc horâ* tradam te lupo.

3. Ratus igitur lupus seriò loqui aniculam, *expectabat ad multam horam.*

4. Sed cùm advenisset vespera, audivit rursus *blandientem puerulo*, ac dicentem:

5. Si venerit lupus huc, Interficiemus eum, fili.

6. His auditis lupus eundo dicebat, In hoc tugurio *aliud dicunt, aliud faciunt.*

7. *MOR.* Fabula in homines, *quorum facta verbis non respondent.*

207. Of the Gnat, and the Lion.

1. A *Gnat coming to a lion, ſaid, I am neither affraid of thee, neither art thou ſtronger than I.*

2. *Doſt thou think that I have leſſe ſtrength, becauſe thou* rendeſt *with thy pawes, and biteſt with thy teeth?*

3. *This a woman can do, that fighteth with a man.*

4. *But I am far ſtronger than thee.*

5. *And if thou wilt, let us come to the fight.*

6. *And when ſhe had* ſounded her trumpet, *the gnat ſtuck upon him, biting his ſmooth cheeks about his noſtrills.*

7. *Now the lion tare himſelf with his own pawes, till he was vexed.*

8. *But the gnat, when ſhe had overcome the lion, after ſhe had ſounded her trumpet, and* ſung a ſong of triumph, *flew away.*

9. *But when ſhe was to be devoured, being intangled in a ſpider's web, ſhe lamented, that ſhe, having fought with the ſtrongeſt, ſhould be killed by a ſpider, a mean kind of living-creature.*

10. MOR. *The fable is againſt thoſe, that vanquiſh great ones, and are vanquiſhed by little ones.*

THE END.

207. *De Culice, & Leone.*

1. CUlex accedens ad leonem ait, Neque timeo te, neque fortior me es.

2. Minus mihi adesse virium ideo existimas, quòd *laceres unguibus*, & dentibus mordeas.

3. Hoc & fœmina cum viro pugnans facit.

4 Ego verò longè sum te fortior.

5. Si verò vis, veniamus ad pugnam.

6. Et cùm *tubâ cecinisset*, culex inhæsit mordens circa nares ipsius lævas genas.

7. Leo autem propriis unguibus dilaniavit seipsum; donec indignatus est.

8. Culex autem, victo leone, cum sonuisset tubâ, & *epinicia cecinisset*, evolavit.

9. Araneæ verò vinculo implicitus cùm devoraretur, lamentabatur, quòd cum maximis pugnans, à vili animali araneâ occideretur.

10. *MOR.* Fabula in eos, qui prosternunt magnos, & à parvis prosternuntur.

FINIS.